In the Name of Allah,
the All-beneficent, the All-merciful

قال الله تعالى:

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴾

Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification. (*Sūrat al-Aḥzāb* 33:33).

Prophetic traditions mentioned in both in Sunnī and Shī'ah authoritative reference books of *ḥadīth* and *tafsīr* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl al-kisā'*], viz. Muḥammad, 'Alī, Fāṭimah, al-Ḥasan, and al-Ḥusayn ('a) as the *Ahl al-Bayt* (People of the Household).

For instance, refer to the following references:

Sunnī

Aḥmad ibn Ḥanbal (d. 241 AH), *al-Musnad*, 1:231; 4:107; 6:292, 304; *Ṣaḥīḥ Muslim* (d. 261 AH), 7:130; Al-Tirmidhī (d. 279 AH), *Sunan*, 5:361 et al.; Al-Dūlābī (d. 310 AH), *Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah*, p. 108; Al-Nasā'ī (d. 303 AH), *Al-Sunan al-Kubrā'*, 5:108; 113; Al-Ḥakīm al-Nayshābūrī (d. 405 AH), *Al-Mustadrak 'ala' ṣ-Ṣahīḥāyn*, 2:416, 3:133, 146-147; Al-Zarkashī (d. 794 AH), *Al-Burhān*, p. 197; Ibn Hājar al-Asqalānī (d. 852 AH), *Fatḥ al-Barī Sharḥ Ṣaḥīḥ al-Bukhārī*, 7:104.

Shī'ah

Al-Kulaynī (d. 328 AH), *Uṣūl al-Kāfī*, 1:287; Ibn Babawayh (d. 329 AH), *Al-Imāmah wa' t-Tabṣīrah*, p. 47, *ḥadīth* 29; Al-Maghribī (d. 363 AH), *Da'ā'im al-Islām*, pp. 35, 37; Al-Ṣādūq (d. 381 AH), *Al-Khiṣāl*, pp. 403, 550; Al-Ṭūsī (d. 460 AH), *Al-Amalī*, *ḥadīth* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsīr*: Al-Jassās (d. 370 AH), *Aḥkām al-Qur'ān*; Al-Wāḥidī (d. 468 AH), *Asbāb al-Nuzūl*; Ibn al-Jawzī (d. 597 AH), *Zād al-Masīr*; Al-Qurṭubī (d. 671 AH), *Al-Jāmi' Li-Aḥkām al-Qur'ān*; Ibn Kathīr (d. 774 AH), *Tafsīr*; Al-Tha'labī (d. 825 AH), *Tafsīr*; Al-Ṭabarī (d. 875 AH), *Tafsīr*; Al-Suyūṭī (d. 911 AH), *Al-Durr al-Manthūr*; Al-Shawkānī (d. 1250 AH), *Fatḥ al-Qadīr*; Al-'Ayyāshī (d. 320 AH), *Tafsīr*; Al-Qummī (d. 329 AH), *Tafsīr*; Furt al-Kūfī (d. 352 AH), *Tafsīr* at the margin of the exegesis of *Sūrat al-Nisā'* verse 59; Al-Ṭabarsī (d. 560 AH), *Majma' al-Bayān*, as well as many other sources.

THE ROLE OF
THE AHL AL-BAYT (‘a)
IN BUILDING THE VIRTUOUS COMMUNITY

BOOK SEVEN:
THE RITUAL SYSTEM OF THE VIRTUOUS COMMUNITY

قال رسول الله ﷺ:

"إني تاركٌ فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترِقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (*ṣ*) said:

"Verily, I am leaving among you two precious things [*thaqalayn*]: The Book of Allah and my progeny [*'itratī*], the members of my Household [*Ahl al-Bayt*]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [*ḥawḍ*] (of *Kawthar*)."

Some references:

- Al-Ḥākim an-Nayshābūrī, *Al-Mustadrak 'alā'ṣ-Ṣaḥīḥayn* (Beirut), vol. 3, pp. 109-110, 148, 533
- Muslim, *Aṣ-Ṣaḥīḥ*, (English translation), book 31, *ḥadīth*s 5920-3
- At-Tirmidhī, *Aṣ-Ṣaḥīḥ*, vol. 5, pp. 621-2, *ḥadīth*s 3786, 3788; vol. 2, p. 219
- An-Nasā'ī, *Khaṣā'iṣ 'Alī ibn Abī Ṭālib*, *ḥadīth* 79
- Aḥmad ibn Ḥanbal, *Al-Musnad*, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190
- Ibn al-'Athīr, *Jāmi' al-Uṣūl*, vol. 1, p. 277
- Ibn Kathīr, *Al-Bidāyah wa'n-Nihāyah*, vol. 5, p. 209
- Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, vol. 6, p. 199

Naṣīr ad-Dīn al-Albanī, *Silsilāt al-Aḥādīth aṣ-Ṣaḥīḥah* (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. 4, pp. 355-358

THE ROLE OF
THE AHL AL-BAYT

IN BUILDING THE VIRTUOUS COMMUNITY

BOOK SEVEN:

THE RITUAL SYSTEM
OF THE VIRTUOUS COMMUNITY

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Book Seven:
The Ritual System
Of The Virtuous Community

Preface

Prelude

Chapter One: Rituals of the Ahl al-Bayt

Chapter Two: The General Rituals of Islam Rituals of Specific Days and Nights

Chapter Three: Mosques and Holy Places

PREFACE

A general review of the Islamic system demonstrates that rituals and acts of worship play an important role in deeds, behavior, words, ceremonies and anniversaries.

Rituals and acts of worship in Islam are inseparably related. Rituals (*sha'ā'ir*)—defined as ceremonies, rules of etiquette, and activities that distinguish the Muslim nation from other nations—are mixed with the Islamic practice of worship in both form and content. Islamic practices of worship are rituals, such as prayer, fasting, Ḥajj, and *zakāt*, and Islamic rituals are practices of worship, such as the celebrations on the feast days and other days related to Islamic occasions. Even social ceremonies, such as marriage and the like, not to mention social activities, such as offering salutations and beginning with the *basmalah* (i.e. utterance of *bismi-llāhir-raḥmānir-raḥīm*), are originally acts of worship through which nearness to Almighty Allah is sought.

In the Holy Qur'ān, acts of worship during the Ḥajj Pilgrimage have been described as rituals on more than one occasion, such as the following:

Behold! Ṣafā and Marwah are among the RITUALS of Allah. So, there shall be no blame on those who visit the House in the Month or at other times and go round them. And if anyone does good deeds voluntarily, be assured that Allah is He Who recognizes and knows. (2:158) (emphasis added)

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گ گ ں ں

As for the camels, We have made them RITUALS of the religion of Allah for you. For you, therein is much good. (22:36)

ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ

Discussing the obligatory practices of the Ḥajj Pilgrimage, the Holy Qur'ān says:

Such is his state. And whoever holds in honor the RITUALS of Allah (in the sacrifice of animals) this is surely from piety of heart. (22:32)

ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ

Discussing the situation of *al-Muzdalifah*, where we are commanded to mention Almighty Allah, the Holy Qur'ān calls it *al-mash`ar al-ḥarām* (the Sacred Place of Rituals) saying:

When you pour down from Mount `Arafāt, then celebrate the praises of Allah at the Sacred Place of RITUALS, and celebrate His praises as He has directed you, even though before this, you went astray. (2:198)

ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ

The distinctive battle cry upon which all the individuals of a party in a war agree and which distinguishes them from the other party, is called *shi`ār* (i.e. a slogan). This word is derived from the root *sh-`-r*, which is also the root of the word *sha'ā'ir* (rituals).

Imam al-Ṣādiq ('a) is thus reported to have said:

Our *shi`ār* (war cry) is *yā-Muḥammad yā-Muḥammad* (O Muḥammad, O Muḥammad). Our *shi`ār* in the Battle of Badr was *yā naṣrallāhi iqtarib iqtarib* (O victory of Allah, come nigh! Come nigh!) The Muslims *shi`ār* in the

شِعَارُنَا يَا مُحَمَّدُ يَا مُحَمَّدُ. وَشِعَارُنَا يَوْمَ بَدْرٍ يَا نَصْرَ اللهِ إقْتَرِبِ إقْتَرِبْ.

وَشِـعَارُ الْمُـسْلمينَ يَـوْمَ أُحُد يَـا نَـصْرَ الله إقْتَـرِبْ.
وَيَوْمَ بَني النَّضير يَـا رُوحَ الْقُـدُسِ أَرِحْ، وَيَـوْمَ بَنـي قَيْنُقَاعٍ يَا رَبَّنَـا لاَ يَغْلِبَنَّـكَ، وَيَوْمَ الطَّائف يَا رِضْـوَانُ، وَشِعَارُ يَوْمِ حُنَـيْنٍ يَـا بَنـي عَبْـد الله يَـا بَنـي عَبْـد الله، وَيَـوْمِ الأَحْـزَابِ هُـمْ لاَ يُبْـصرُونَ، وَيَـوْمِ بَنـي قُرَيْظَةَ يَا سَـلاَمُ أَسْـلِمْهُمْ، وَيَوْمِ الْمُرَيْسيعِ وَهُـوَ يَـوْمُ بَني الْمُصْطَلَقِ أَلاَ إِلَـى الله الأَمْرُ، وَيَوْمِ الْحُدَيْبيَـة أَلاَ لَعْنَـةُ الله عَلَـى الظَّـالمينَ، وَيَوْمِ خَيْبَرَ يَوْمِ الْقَمُـوصِ يَـا عَلـيُّ آتِهِـمْ مِـنْ عَـلٍ، وَيَوْمِ الْفَتْحِ نَحْنُ عِبَـادُ الله حَقّاً حَقّاً، وَيَـوْمِ تَبُـوكَ يَـا أَحَدُ يَا صَمَدُ، وَيَـوْمِ بَنـي الْمُلَوَّحِ أَمِتْ أَمِتْ، وَيَـوْمِ صِفِّينَ يَا نَصْرَ الله، وَشِعَارُ

Battle of Uḥud was *yā naṣrallāhi iqtarib* (O victory of Allah, come nigh!) Their *shi`ār* in their battle against Banu'l-Naḍīr was *yā rūḥa alqudusi ariḥ* (O Holy Spirit! Give us rest!) Their *shi`ār* in their battle against Banū Qaynuqā` was *yā rabbanā lā yaghlibunnaka* (O Our Lord! Let them not overcome You!) Their *shi`ār* in their battle in al-Ṭa'if was *yā riḍwān* (O All-pleasing!) The *shi`ār* in the Battle of Ḥunayn was *yā banī `abdillāh yā banī `abdillāh* (O sons of Allah's Servant! O sons of Allah's Servant!) The *shi`ār* in the Battle of al-Aḥzāb (the Allies) was *hum lā yubṣirūn* (They cannot see!) The *shi`ār* in their battle against Banū-Qurayẓah was *yā salāmu aslimhum* (O Source of peace! Make them surrender!) Their *shi`ār* in the Battle of al-Muraysī` (i.e. their battle against Banu'l-Muṣṭalaq) was *alā ilallāhi al-amru* (Verily, Allah's is the whole command). Their *shi`ār* on the Ḥudaybiyah Encounter was *alā la`natullāhi `alā alẓẓalimīn* (Verily, the curse of Allah is on the wrongdoers). Their *shi`ār* in the Battle of Khaybar (the day of the phalanx) was *yā `aliyyu ātihim min `aliyyin* (O All-high! Come to them from above). Their *shi`ār* on the Day of Conquest was *naḥnu `ibādullāhi ḥaqqan ḥaqqan* (We are the servants of Allah; truly, truly). Their *shi`ār* in the Battle of Tabūk was *yā aḥadu yā ṣamadu* (O One and Only! O Eternally Besought of all!). Their *shi`ār* in their battle against Banu'l-Mulawwaḥ was *amit amit* (Cause to

الْحُسَيْنِ عَلَيْهِ السَّلاَمُ يَا مُحَمَّدُ، وَشِعَارُنَا يَا مُحَمَّدُ.

die! Cause to die!). Their *shi`ār* in the Battle of Ṣiffīn was *yā naṣrallāhi* (O Allah's victory!). The *shi`ār* of Ḥusayn was *yā Muḥammad* (O Muḥammad!). Our *shi`ār* is also *yā Muḥammad* (O Muḥammad!).[1]

About the exegesis of the following holy verse:

ۀۀہہہہھھ

O you who believe, violate not the RITUALS of Allah nor of the sacred month... (5:2)

The author of the Arabic-Arabic dictionary of *Lisān al-`Arab* has quoted al-Zajjāj as saying that, the *rituals* of Allah stand for all practices through which Almighty Allah is worshipped. Almighty Allah has made these practices rituals (i.e. symbols) for us. They thus include all rituals of the Ḥajj Pilgrimage, such as the situations whereon a pilgrim should halt, perform *sa`y* (walk between al-Ṣafā and al-Marwah), and perform *dhabḥ* (slaughter animals offered as sacrifice for the sake of Almighty Allah)… etc.[2]

This concept of rituals shows that Islamic rituals stand for all the acts of worship that require a special and distinctive congregation by which Muslims are distinguished from others, such as the ritual Ḥajj Pilgrimage, the Friday Prayer, and other congregational prayers. There are some rituals that Muslims alone celebrate that distinguish them from other nations, such as the feast days, especially the Lesser Bairam (`Īd al-Fīṭr) and the Greater Bairam (`Īd al-Aḍḥā). Then there are those rituals performed at certain places dedicated to Islamic litanies and devotional acts which Muslims deem sacred and reverential—such as mosques, especially the Sacred Mosque in Makkah, the Prophet's Mosque in al-

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 11:105, H. 1.

Madīnah, and the Furthest Mosque in al-Quds (Jerusalem). In addition to these, are places whereon pilgrims are commanded to stop, such as Mount `Arafāt, al-Muzdalifah, and the Hills of Ṣafā and Marwah. Other religious acts, both verbal and practical, on which Muslims agree unanimously and use to get to know each other and be distinguished from other communities, include forms of salutation and greeting.

Acts of worship are the formulae and special practices that Almighty Allah has established for His servants to express their relation with Him and bring them nearer to Him. These include prayers, supplications, fasting, almsgiving, defraying of the *zakāt* and *khumus* taxes, and expressions of praise that glorify and magnify the Lord within certain formulae and at certain times.

Almighty Allah, out of His grace and favor, has opened the door wide for human beings to dedicate all their acts to seek nearness to Him and worship Him. In turn, they respond to the divine command and appeal for divine guidelines. The acts of worship mentioned in this discussion are specific prescribed formulas.

Before we start, let us refer, albeit briefly, to the significance of rituals and acts of worship, as well as their roles in Islam and the logic for their legislation.[3]

2- Ibn Manẓūr, *Lisān al-`Arab* 4:414.

3- I have discussed in some detail the role of rituals within my thesis on the *Basmalah* in my exegesis of Sūrah al-Fātiḥah and Sūrah al-Jumu`ah, which is now in print. Our mentor, Martyr Sayyid al-Ṣadr, has also discussed the acts of worship in an independent thesis attached to his *Risālah* (a thesis on the practical laws of Islam) entitled *al-Fatāwā al-Wāḍiḥah* under the title of 'A General Glance at Acts of Worship'. For more information in this regard, it is advisable to refer to these theses.

SIGNIFICANCE OF RITUALS

Rituals are one of the consistent strategies in the religious code of Islamic law because they point out invariable social needs in human life. For this reason, such rituals are not subject to variability when the methods of social lives or the circumstances of civil progress in human life change. This becomes clear by pursuing the following four needs:

First: These rituals signify a framework that safeguards the virtuous community from loss, and guarantees its persistence and unity against breakup and disunion. This, of course, indicates an invariable social need in the existence of humanity.

Second: These rituals pinpoint the genuineness of the Muslim nation and its identity among other nations and enhance the feelings of glory and dignity in relation to Islam, such feelings being the invariable need of humanity.

Third: These rituals play a role in the achievement of the essential objective of the divine mission of Islam. This objective is to grant success to the processes of divine enlightenment and bring about a social shift towards righteousness. The rituals, at an individual level, through sustained verbal or practical repetition produce an effect on the mental (i.e. sensory, emotional, and rational) substance of man, creating conformity of the interior with the exterior, the form with the content.

They also play a role on the social level, by creating a general tradition that can influence people more than laws and enactments. In other words, these rituals contribute effectively in creating a state of constancy, steadiness, and public harmony in both the individual and society.

Fourth: The rituals influence numerous immutable needs.

In the field of education, they create a public custom that contributes to controlling the social behavior of individuals.

In the field of politics, they manifest the power, coherence, dignity, and honor of the Muslim community through collective practices, such as the congregational prayers, Friday prayers, and the Ḥajj Pilgrimage, which build the confidence of insecure individuals by participating in collective movements with others.

In the field of social relations, they strengthen social relations among Muslims and create a spirit of collective responsibility, cooperation, mutual understanding, and cordiality among them, in addition to reciprocity of benefits and interests, as is in the Ḥajj Pilgrimage about which Almighty Allah says:

...That they may witness benefits for them. (22:28) ﴿ڳ ڳ ڳ ڳ﴾

In the field of propagation, these rituals provide doctrinal contents and intellectual and moral concepts. In addition, they can provide the best means of expressing political and social ideas.

THE ROLE OF ACTS OF WORSHIP

In the religious code of Islamic law, acts of worship do not change when social lifestyles or the circumstances of civil progress in human life change.[4]

This indispensable invariability stems from the fact that worship gives expression to the relationship between man and his Lord, which is an invariable, perpetual, and innate relationship. This urgency can be better manifested through the following points:

First: Humanity is in urgent need of association with Allah, the Perfect in excellence, so that people can continue to progress and avoid exposing themselves to deviation due to a state of aloofness or stagnancy. Sometimes, people fall in the swamp of paganism and immoderation when they change their relatively tight allegiances into boundless allegiances, thus causing the advance towards perfection to stop.

Representing a balanced practical expression of affiliation, worship develops a belief in Almighty Allah by means of devotional acts that strengthen affiliation and, at the same time, give a boost to refutation of all other boundless allegiances and deities.

Second: For practical (i.e. social) progress, humanity is required to do certain acts intended for the good of the community as a whole. However, at times, individuals carry out other acts for their personal interest. In the former

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4- In the discussion of this topic, it may be useful to benefit by the essay of our mentor, Martyr Sayyid Muḥammad Bāqir al-Ṣadr, which is included in his *Risālah* in the chapter entitled, A General Glance at Acts of Worship.

acts (i.e. acts intended to achieve public interests), the matter is the opposite. In these acts, the efforts exerted may not be compatible with the personal advantage that one might be able to gain within the community; rather, they can be at the expense of personal interests. Such being the case, acts of worship play a significant role in urging human beings to act for the sake of Almighty Allah alone, thus playing a significant role in encouraging people to do things for the sake of public interest, leaving behind egoism and personal interests.

Third: Human society is always in need of undertakings that bind individuals to abide by the system that rules their society. These undertakings, at times, take the form of material and physical punishments enacted by society against those who violate its regulations and, at other times, they take the form of an inner feeling of responsibility towards these regulations and laws. However, the penal law has limited influence since it is impossible for this law to pursue all the actions and movements of individuals, whereas an inner feeling of responsibility is always present. Worship can develop this feeling of responsibility because worship can enhance in man his relationship with Almighty Allah and his feeling that he is under an incessant monition of Him *"from Whom is not hidden the least little atom in the heavens or on earth."*

Distinctive Features of Worship in Islam

There is also another set of distinctive features marking worship in the religion of Islam. These distinctive features are as follows:

All-inclusiveness

In the religion of Islam, worship includes all aspects of human life—personal, social, and political. In addition,

Islam expects its believers to demonstrate devotion to divine worship in every act (drinking, eating, enjoying entertainment and appetencies, etc.), opening the door to seek nearness to Almighty Allah and confirming one's connection with Him in all his deeds and activities.

Transcendentality

For each act of worship, there is a psychological and spiritual, visible and observable, external and material, or generally social explanation. Sometimes, scientific advancement proves this fact because it presents new horizons of understanding the transcendental role of acts of worship.

In addition to this, in the ritual acts of worship, like prayer, fasting, and Ḥajj, we observe an aspect of transcendentality in devotional behavior, the objective of which is to strengthen people's relationships with the unseen world and escalate belief in it. For instance, such transcendental aspects can be witnessed in the number of the cycles (or units) of each prayer, as well as the circumambulation of the Holy Ka`bah (*ṭawāff*), the walking between Ṣafā and Marwah (*sa`y*) and other acts, which cannot be explained by any word except devoutness or compliance with divine commands.

Physical Awareness

In addition to transcendentality, we observe physical awareness in the Islamic acts of worship, since man is a compound of spirit and material. In order to bring the acts of worship within the fold of these two aspects, Islam has laid much emphasis on intention and sincerity on one hand, and compliance with Allah's commands on the other. Attention to Almighty Allah (i.e. presence of heart) and compliance with His commands represent the spiritual

aspect of the human self. Islam has laid equal emphasis on the aspect of physical awareness in acts of worship, as is noticed in the performance of the ritual prayer and Ḥajj Pilgrimage. Details like the necessity of directing the face towards the Holy Ka`bah, standing erect, genuflecting, prostrating in prayers, circumambulating the Holy Ka`bah, walking between Ṣafā and Marwah, and throwing pebbles at the statues of Satan in the ritual Ḥajj Pilgrimage, explain this aspect, which is also visible in other obligatory and supererogatory acts.

Islam is a religion unlike the other two extremist trends seen today. One of these cancels out the physical embodiment of devotional acts, supposing them to be a purely spiritual and psychological state, while the other trend considers worship to be no more than an external, physical practice that is devoid of any intentional and spiritual significance, thus changing it into a pagan state.

Social Aspect

In addition to those things mentioned, a social aspect can be observed in the majority of Islamic devotional acts which intends to establish and cement mutual relationships between the individuals of society. It is true that the basic objective of worship is to cement the relationship between humanity and the Lord, but the social aspect is still a secondary yet vital objective in some acts of worship, such as the ritual Ḥajj Pilgrimage, the congregational prayers, the Friday prayer, the `Īd prayers, *jihad*, *zakāt*, and others.

Additionally, the rituals themselves have a social aspect. They aim at unifying the Muslim nation and establishing its identity by acts such as turning ones face towards the Ka'abah in prayer, celebrating two feast days, and participating in the Friday prayers.

In keeping with the Islamic theory, the Ahl al-Bayt (‘a) encouraged their followers to pay much attention to this aspect and emphasized it in an exhaustive and splendid way. They presented examples and models and explained details of these rituals and acts of worship to make them encompass the daily, weekly, and annual life of every Muslim individual. Through such means, the Ahl al-Bayt (‘a) have been in a position to strengthen the spiritual and social structure of the virtuous community, deepen the Shī`ite Muslim’s connections with Almighty Allah, and build a righteous entity inside the Muslim community.

In the coming discussion, I will not deal with such well-known Islamic models of devotional acts like the ritual prayer, fasting, Ḥajj Pilgrimage, *zakāt*, and *jihad*, or such rituals like celebrating the two feast days, the ritual offering of salutation, or like matters, which are obviously familiar to all. I will take up the rituals and acts of worship exclusively discussed by the Ahl al-Bayt (‘a) in their endeavors to build a virtuous community.

The Ahl al-Bayt (‘a) and Public Rituals

The Ahl al-Bayt (‘a), through their discourses and methods of education, took much interest in the congregational rituals of Islam. They are thus reported to have said:

بُنِـيَ الإِسْـلاَمُ عَلَـى خَمْـسٍ: عَلَى الصَّلاَةِ وَالزَّكَاةِ وَالـصَّوْمِ وَالْحَـجِّ وَالْوِلاَيَـةِ، وَلَـمْ يُنَـادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوِلاَيَةِ.

Islam is based on five things: ṣalāt (performance of obligatory prayer), zakāt (poor-rate), ḥajj (pilgrimage to the Holy House in Makkah), ṣawm (observance of fasting), and wilāyah. Nothing stands confirmed like the confirmation of wilāyah.[5]

5- Shaykh al-Kulaynī, *al-Kāfī* 2:18, H. 1.

According to an authentic narration that is reported from `Alī ibn Ibrāhīm, Zurārah has reported Imam al-Bāqir (‘a) as saying:

بُنـيَ الإِسْـلاَمُ عَلَـى خَمْـسَة أَشْيَاءَ: عَلَـى الـصَّلاَة وَالزَّكَـاة وَالْحَجِّ وَالصَّوْمِ وَالْوِلاَيَة.

Islam is based on five things: ṣalāt (performance of obligatory prayer), zakāt (poor-rate), ḥajj (pilgrimage to the Holy House in Makkah), ṣawm (observance of fasting), and wilāyah.

Zurārah asked, “What is the best among these things?”

The Imam (‘a) answered:

الْوِلاَيَةُ أَفْضَلُ، لأَنَّهَـا مِفْتَـاحُهُنَّ، وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ.

The best of them is the wilāyah, because it is the key to the others and the walī (divinely designated leader) is the guide for them.

Zurārah asked, “What is next in being the best?”

The Imam (‘a) answered:

الصَّلاَةُ؛ إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْـهِ وَآلِه قَالَ: الصَّلاَةُ عَمُودُ دِينِكُمْ.

Then comes the prayer, for the Messenger of Allah (ṣ) has said, ‘Prayer is the pillar of your religion.’

Zurārah asked, “What is next?”

The Imam (‘a) answered:

الزَّكَاةُ، لأَنَّهُ قَرَنَهَا بِهَا وَبَدَأَ بِالصَّلاَة قَبْلَهَـا. وَقَـالَ رَسُـولُ اللهِ صَـلَّى اللهُ عَلَيْهِ وَآلِه: الزَّكَاةُ تُذْهِبُ الذُّنُوبَ.

Zakāt. Almighty Allah has coupled it with prayer and mentioned prayer first. The Messenger of Allah (ṣ) has said, ‘Defrayment of the zakāt relieves one of sins.’

Zurārah asked, “What is next?”

The Imam (‘a) answered:

الْحَـجُّ، قَـالَ اللهُ عَـزَّ وَجَـلَّ: ﴿هـ

Ḥajj. Almighty Allah has said, ‘Pilgrimage to the House is

incumbent upon men for the sake of Allah, upon every one who is able to undertake the journey to it. Whoever disbelieves, then surely Allah is Self-sufficient above any need of the worlds. (3:97)' The Messenger of Allah (ṣ) has said, 'One accepted Ḥajj is better (in reward) than offering twenty supererogatory prayers. Whoever circumambulates this House seven times and follows it with offering a correctly-done two-unit prayer, Almighty Allah shall forgive him his sins.' He (ṣ) has also said many things about the `Arafāt Day and the Muzdalifah Day.

ے ے ۓ ۓ ڭ ڭ ڭ ۇ ۇ ۆ ۆ ۈ ۈ ۇٴ ۋ ۋ ﴿ وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآله وَسَلَّمَ: لَحجَّةٌ مَقْبُولَةٌ خَيْرٌ مِنْ عِشْرِينَ صَلاَةً نَافِلَةً، وَمَنْ طَافَ بِهَذَا الْبَيْتِ طَوافاً أَحْصَى فِيهِ أُسْبُوعَهُ وَأَحْسَنَ رَكْعَتَيْهِ غَفَرَ اللهُ لَهُ. وَقَالَ فِي يَوْمِ عَرَفَةَ وَيَوْمِ الْمُزْدَلِفَةِ مَا قَالَ.

Zurārah asked, "What is next?"

The Imam ('a) answered:

Then comes fasting. الصَّوْمُ.

Zurārah asked, "Why has fasting come last of all?"

The Imam ('a) answered:

The Messenger of Allah (ṣ) has said, 'Fasting is an armor against Hellfire.' The best of all things is a duty that if you miss it, you do not need to repent; rather, you can later carry it out exactly as you are required to do. As for the prayer, the zakāt, the Ḥajj Pilgrimage, and wilāyah, nothing can compensate for them when they are missed, while you can make up for the fasting if you miss it, fail to

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآله: الصَّوْمُ جُنَّةٌ مِنَ النَّارِ. إِنَّ أَفْضَلَ الأَشْيَاءِ مَا إِذَا فَاتَكَ لَمْ تَكُنْ مِنْهُ تَوْبَةٌ دُونَ أَنْ تَرْجِعَ إِلَيْهِ فَتُؤَدِّيَهُ بِعَيْنِهِ. إِنَّ الصَّلاَةَ وَالزَّكَاةَ وَالْحَجَّ وَالْوِلاَيَةَ لَيْسَ يَقَعُ شَيْءٌ مَكَانَهَا دُونَ أَدَائِهَا. وَإِنَّ الصَّوْمَ

observe it, or travel during its days. Such being the case, you can recompense the sin of missing fasting with almsgiving, without need for fasting during other days as compensation. As for the other four pillars, nothing at all can replace them and save you from failing to do them. After recognition of Almighty Allah, the prime act, acme, key, door to all things and the pleasure of the All-beneficent Lord is the obedience to the Imam. Allah, the Exalted and Majestic says, 'Whoever obeys the Messenger, indeed he has obeyed Allah, and as for those who turn away, We have not sent you as a keeper over them. (4:80)'. Verily, if one spends his nights in acts of worship, fasts during the days of his lifetime, gives his entire fortune as alms, and goes on Ḥajj Pilgrimage every year of his lifetime, but does not recognize loyalty to the Representative of Allah on Earth, and does all his deeds without this basis, he will not have any right to receive the reward of Almighty Allah nor be regarded as one of the people of true faith. The doers of good among these people (i.e. those recognizing the loyalty to the Imams) will enter Paradise by Almighty Allah's mercy.[6]

إِذَا فَاتَكَ أَوْ قَصَّرْتَ أَوْ سَافَرْتَ فِيه أَدَّيْتَ مَكَانَهُ أَيَّاماً غَيْرَهَا وَجَزَيْتَ ذَلِكَ الذَّنْبَ بِصَدَقَة وَلاَ قَضَاءَ عَلَيْكَ. وَلَيْسَ مِنْ تِلْكَ الأَرْبَعَة شَيْءٌ يَجْزِيكَ مَكَانَهُ غَيْرُهُ. ذُرْوَةُ الأَمْرِ وَسَنَامُهُ وَمِفْتَاحُهُ وَبَابُ الأَشْيَاء وَرِضَا الرَّحْمَنِ الطَّاعَةُ لِلإِمَامِ بَعْدَ مَعْرِفَتِه. إِنَّ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿ٱ ب ب پ پ پپ پ پ پ پ پ ڀ ڀ ڀ ڀ﴾ أَمَا لَوْ أَنَّ رَجُلاً قَامَ لَيْلَهُ وَصَامَ نَهَارَهُ وَتَصَدَّقَ بِجَمِيعِ مَالِه وَحَجَّ جَمِيعَ دَهْرِه وَلَمْ يَعْرِفْ وِلاَيَةَ وَلِيِّ اللهِ فَيُوَالِيَهُ وَيَكُونَ جَمِيعُ أَعْمَالِه بِدِلاَلَتِه إِلَيْه، مَا كَانَ لَهُ عَلَى اللهِ عَزَّ وَجَلَّ حَقٌّ فِي ثَوَابِه وَلاَ كَانَ مِنْ أَهْلِ الإِيمَانِ. أُولَئِكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِه.

6- Shaykh al-Kulaynī, *al-Kāfī*, 2:18-19, H. 5.

Sulaymān ibn Khālid reported Imam al-Bāqir (‘a) as saying:

ألاَ أُخْبِرُكَ بِالإِسْلاَمِ أَصْله وَفَرْعه وَذُرْوَة سَنَامه؟ أَمَّا أَصْلُهُ فَالصَّلاَةُ وَفَرْعُهُ الزَّكَاةُ وَذُرْوَةُ سَنَامه الْجِهَادُ. إِنْ شِئْتَ أَخْبَرْتُكَ بِأَبْوَابِ الْخَيْرِ. الصَّوْمُ جُنَّةٌ مِنَ النَّارِ، وَالصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ، وَقِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ بِذِكْرِ الله: ﴿گ گ گ ڳ ڳ﴾.

May I inform you about the foundation, branch, and pinnacle of Islam? The foundation of Islam is prayer, its branch the *zakāt*, and its pinnacle *jihad*. I can also inform you about the doors to goodness, if you wish... Fasting is a protective shield against Hellfire. Almsgiving and spending the late hours of the night in remembrance of Almighty Allah, remove sins. Almighty Allah says, “Who forsake their beds to cry unto their Lord in fear and hope...” (32:16)”[7]

It seems important to consider the fact that *jihad* is a branch of the pillar of *wilāyah*, which is one of the foundations of Islam, as has been mentioned in the abovementioned tradition. The same is applicable to the duty of enjoining the right and forbidding the wrong. Moreover, the duty of defraying the *khumus* tax is also a component of the pillar of *wilāyah*, even if it is not attached to the *zakāt*. The one who alone has the right to command *jihad*, enjoin the right and forbid the wrong is the religious referential authority, and the basis of paying the *khumus* tax is loyalty to the divinely designated leadership of the Holy Imams (‘a).

We, thus, understand why *jihad* is the pinnacle of the religion in the same way as *wilāyah* and obedience to the Imam is its pinnacle also, because *jihad* is one of the

7- Shaykh al-Kulaynī, *al-Kāfī*, 2:23, H. 15.

examples of obedience to the Imam (‘a).

In fact, various statements confirm this about each of the other Islamic public devotional acts as well.

Prophetic Tradition and Sectarian Rituals

In the sphere of rituals and devotional acts in which the Ahl al-Bayt (‘a) took great interest, the following question arises:

Can the mentioned rituals and acts of worship be considered innovations (*bid`ah*) because they are not familiar to Muslims in general?

Such questions have been raised by some people, especially the Wahhābi sect. They are answered in detail within the sectarian aspect of this discussion.[8] However, let us present two brief synoptic answers here:

First Answer: As has been confirmed in many Prophetic traditions that are reported by both Sunni and Shī`ite narrators, the Ahl al-Bayt (‘a) represent the other Weighty Thing, besides the Holy Qur'ān, that interprets the Holy Qur'ān and explains the Prophet Tradition (Sunnah) and the religious code of Islamic law. They are also the one and only referential authorities of Islam in its genuine form, to whom the Holy Prophet (ṣ) explained all the details of the code of Islamic law and the Holy Qur'ān and ordered Muslims to refer to them. As has been proven in my research about the referential authority of the Ahl al-Bayt (‘a) in the field of the exegesis of the Holy Qur'ān,[9] they are the most acquainted

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8- Such topics are discussed in the volume dealing with the doctrinal aspect although they have also been discussed in many other books, especially the writings of the Sunnite and Shī`ite writers who have considered the doctrines of the Wahhābi faction.

9- For further details, the reader is advised to refer to my book of ⇨

with the Islamic mission, the most truthful of all people, the most knowledgeable, and the most accurate in understanding and recognizing the religion of Islam.

In this field, Shaykh al-Kulaynī, through a valid chain of authority, has reported Imam al-Bāqir (‘a) as saying:

Archangel Gabriel brought down from Heaven two pomegranates to the Holy Prophet. Imam `Alī (‘a) met him and said, “What are these in your hand?” He answered, “This one is for Prophethood; so, you have no share in it. The other is for knowledge.” The Holy Prophet (ṣ) then split the second pomegranate into two halves, gave Imam `Alī (‘a) one half, took the other half for himself, and said, “You are my partner in knowledge and I am yours.” Accordingly, each single item of knowledge that the Holy Prophet (ṣ) received from Almighty Allah was taught by him to `Alī. This knowledge then came to us.

While saying ‘us’, Imam al-Bāqir (‘a) put his hand on his chest (i.e. referred to himself and the other Holy Imams).[10]

Rituals and acts of worship exclusively practiced by the Shī`ah have been mentioned and highlighted in many traditions of the Ahl al-Bayt (‘a). They enjoy the highest level of legality and consideration in their capacity as genuine Islamic traditions, because the Ahl al-Bayt (‘a) are more knowledgeable than anybody else regarding Islam, its fundamentals, secondary issues, traditions, and etiquettes.

`Ulūm al-Qur'ān, Chapter: *al-Tafsīr wa’l-Mufassirūn fī `Ahdi Rasūlillāh* (Exegesis and Exegetes of the Holy Qur'ān in the Age of the Holy Prophet).

10- Shaykh al-Kulaynī, *al-Kāfī* 1:263, H. 3.

There are also tens of traditions demonstrating the same topic about the knowledge of the Holy Imams (‘a).

Second Answer: The rituals and acts of worship exclusively practiced by the virtuous community include no single item that violates Islamic rituals in form or content, nor deflects or draws them away from their goals, roles, or previously mentioned features. Rather, these rituals have come to confirm, deepen, and follow other Islamic rituals in method and manner.

These rituals and acts of worship represent a general line of conduct approved by Islam, such as in the different varieties of prayers, supplications, and *ziyārah* (a body of statements uttered while visiting the tomb of a holy person, usually reported from the Holy Imams (‘a)). They also commemorate and celebrate any occasion that is firmly connected to Islam and its events and figures, such as the anniversaries of the Holy Prophet’s birthday, the Holy Prophet’s Mission, the Day of Ghadīr, and the like. They often confirm and sublimate an Islamic thought or missionary activity, such as dedicating to worship the months of Ramaḍān, Sha`bān, and Rajab, and the Nights of Qadr (the Nights of Power on one of which the Holy Qur'ān was first revealed; 19th, 21st, and 23rd of Ramaḍān).

The Ahl al-Bayt’s interest in these special rituals was concordant with the general role of these rituals. They wanted the virtuous community and their followers to be distinguished in particularities and identity at least at the physical, spiritual, and mental levels. In fact, the Ahl al-Bayt (‘a) wanted their followers to coexist with people without blending in with their conditions; rather, they wanted them to be distinguished from others by acting as excellent exemplars. However, the followers of the Ahl al-Bayt (‘a) were not allowed to practice the general rituals and devotional acts of Islam freely and efficiently because of certain political factors. We have referred to some of these in the previous book of the security system of the

virtuous community.

In the coming pages, we will discuss the system of rituals used in the building of the virtuous community, dividing our discussion into a prelude and two chapters. The first chapter is dedicated to discussing the ***rituals of the Ahl al-Bayt (‘a)*** while the second to discussing the ***general rituals of Islam***.

PRELUDE

A general review of the books of traditions, supplications, and formulas of *ziyārah*, as well as the actual practices of the Ahl al-Bayt's followers, gives us a set of major rituals that the Ahl al-Bayt (‘a) were concerned about and urged their partisans and followers to practice. These rituals rally around the Ahl al-Bayt's confirmations regarding practicing the general rituals of Islam and were also confirmations of the Ahl al-Bayt (‘a) themselves.

As true defenders of Islam and the natural extension of the Islamic Mission, the Ahl al-Bayt (‘a) emphasized the practice of the general rituals of Islam, considering them the most significant foundation in building a virtuous community. They (‘a) expressly and widely maintained the practice of the general rituals of Islam (including prayers, Ḥajj Pilgrimage, *zakāt*, and fasting) and commanded their followers to establish them under all circumstances, no matter how difficult it might be.

As for the second confirmation, it is founded on the Ahl al-Bayt's view of Islamic theory which is based on five pillars: prayer, *zakāt*, fasting, Ḥajj Pilgrimage, and *wilāyah*. The most important of these five pillars is the *wilāyah*, according to the Ahl al-Bayt (‘a) because no confirmation has been made on any of these five pillars that compares with the confirmation made on *wilāyah*, which is the protector of the other four pillars and the *walī* (authority) is the guide towards the other pillars being conversant with them. Moreover, prayer, *zakāt*, fasting, and the Ḥajj Pilgrimage depend upon *wilāyah* to be accepted.

The Ahl al-Bayt (‘a) are the pivot and purport of *wilāyah*.

Many verses of the Holy Qur'ān confirm this— the Verse of *Mawaddah* (love),[1] the Verse of *Taṭhīr* (purification),[2] the Verse of *Khumus*,[3] the Verse of *Wilāyah*,[4] and many others— in addition to many traditions of the Holy Prophet (ṣ) that were reported without interruption, such as Ḥadīth al-Ghadīr,[5] Ḥadīth al-Thaqalayn,[1] Ḥadīth al-Safīnah,[2] and

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1- The Holy Qur'ān reads:
Say: I do not ask of you any reward for it, but love for my near relatives. (42:23)

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2- The Holy Qur'ān reads:
Allah only desires to keep away impurity from you, O people of the House, and to purify you a thorough purifying. (33:33)

ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ

3- The Holy Qur'ān reads:
Know that whatever thing you gain, a fifth of it is for Allah, and for the Messenger and kinsmen of the Messenger… (8:41)

ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ

4- The Holy Qur'ān reads:
Only Allah is your real leader and His Messenger and those who believe; those who keep up prayers and pay the poor-rate while they bow in prayer. (5:55)

ﯼ ﯽ ﯾ □ □ □ □ □ □ □ □ □ □ □ □

5- The Holy Prophet (ṣ) is reported to have said:

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many other Ḥadīth.

Hence, expressing love, affection, and loyalty to the Ahl al-Bayt (‘a) becomes one of the devotional pillars of Islam

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أَيُّهَا النَّاسُ، مَنْ كُنْتُ مَوْلاَهُ فَهَـذَا عَلِيٌّ مَوْلاَهُ. اَللَّهُـمَّ وَالِ مَـنْ وَالاَهُ، وَعَـادِ مَـنْ عَـادَاهُ، وَانْـصُرْ مَـنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَأَحِـبَّ مَنْ أَحَبَّهُ، وَأَبْغِضْ مَنْ أَبْغَضَهُ.

O people, whoever has taken me as master, `Alī is now his master. O Allah, (please) be the friend of him who takes `Alī as master, be the opponent of him who antagonizes `Alī, give victory to him who supports `Alī, disappoint him who disappoints `Alī, love him who loves `Alī, and hate him who hates `Alī.

Al-Ḥākim al-Ḥasakānī, *Shawāhid al-Tanzīl* 1:191.

1- The Holy Prophet (ṣ) is reported to have said:

إِنّي أُوشَـكُ أَنْ أُدْعَـى فَأُجيبُ، وَإِنّـي تَـارِكٌ فِـيكُمُ الثَّقَلَـيْنِ: كِتَـابَ اللهِ عَـزَّ وَجَـلَّ وَعِتْرَتـي. كِتَـابُ اللهِ حَبْـلٌ مَمْـدُودٌ مِـنَ الـسَّمَاءِ إِلَـى الأَرْضِ، وَعِتْرَتـي أَهْلُ بَيْتِي. وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَـنْ يَفْتَرِقَـا حَتَّـى يَـرِدَا عَلَـيَّ الْحَـوْضَ. فَـانْظُرُوا كَيْفَ تُخَلِّفُونِي فِيهِمَا.

I am about to be called, and I shall certainly respond. I am thus leaving behind amongst you the two weighty things—the Book of the Exalted and Majestic Allah and my progeny. The Book of Allah is a rope extending from the heavens to the earth. My progeny are the members of my household. The All-subtle and All-aware Lord has informed me that these two shall never separate from each other until they join me on the Divine Pond. Now, consider how you shall regard me through these two things.

Aḥmad ibn Ḥanbal, *al-Musnad* 3:17.

2- The Holy Prophet (ṣ) is reported to have said:

إِنَّمَـا أَهْـلُ بَيْتِـي مِثْـلُ سَـفِينَةِ نُـوحٍ: مَـنْ رَكِبَهَـا نَجَـا وَمَـنْ تَخَلَّفَ عَنْهَا غَرِقَ.

Verily, the parable of my Household is like the parable of Noah’s ark—whoever embarks on it shall be saved, but he who fails to join it shall be drowned.

Al-Muttaqī al-Hindī, *Kanz al-`Ummāl* 6:216.

For further details, refer to al-Fayrūzābādī’s *Faḍā'il al-Khamsah fī’l-Ṣiḥāḥ al-Sittah*.

and one of the Islamic rituals when and if it is practiced within the legal and reason-based formulas and methods prescribed by the Ahl al-Bayt (‘a).

For this reason, the Ahl al-Bayt (‘a) have not left the virtuous community and the other Muslims without identifying and explaining a set of general formulas and methods to be used as rituals expressing this love as a sign of loyalty to them.

With respect to the two major kinds of rituals, we must discuss a set of topics including the rituals of the Ahl al-Bayt (‘a), the activities on general days and nights, etiquettes and manners, mosques and holy places. Independent chapters will discuss each of these topics.

Chapter One:
Rituals Of The Ahl Al-Bayt

The majority of private rituals practiced by the virtuous community directly or indirectly relate to the Ahl al-Bayt (‘a). However, in this discussion, we aim at dedicating our discussion to the rituals that basically focused on the Ahl al-Bayt (‘a) in their capacity as persons of a superior standing with Almighty Allah and enjoying the position of Imamate and divinely designated leadership of the Muslim community. Thus, the following topics fall under this title:

1. Commemorating Imam al-Ḥusayn’s Martyrdom
2. Commemorating Anniversaries of the Holy Infallibles (‘a)
3. Visiting Tombs and Shrines of the Holy Infallibles (‘a)

CEREMONIES OF COMMEMORATING IMAM AL-ḤUSAYN'S MARTYRDOM

Besides expressing loyalty to the Ahl al-Bayt (‘a) in general and Imam al-Ḥusayn (‘a) in particular, the ceremonies of commemorating Imam al-Ḥusayn's martyrdom, as well as the anniversaries appertaining to the Holy Infallibles (‘a), are actually meetings which discuss doctrinal, moral, social, historical affairs, and issues related to the daily and current affairs of Muslims. In one aspect of their content, the social aspect, these ceremonies resemble the Friday Prayers during which Muslims gather to listen to the sermons delivered by the preacher who usually discusses various aspects of their current affairs and reminds them of Almighty Allah.[1] In another aspect, these ceremonies are held to deliberate knowledge and ethics.

We have previously discussed the ceremonies commemorating Imam al-Ḥusayn's martyrdom in the Second Book of this series which discussed the cultural aspect of building a virtuous community. We have also discussed the philosophy of such ceremonies, their spiritual, cultural, and political outcomes, rituals recommended by the Holy Imams (‘a) and, other rituals invented by people.

Although the ceremonies commemorating Imam al-Ḥusayn's martyrdom, represent an anniversary of one of

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1- Of course, meetings that are held for commemorating Imam Ḥusayn (‘a) can never be substitutes for the Friday Prayers that include discourses and performance of prayer. Yet, they can represent an *extension* of the ritual content of the Friday Prayer in which we can find the root and the Islamic line of these rituals.

the Holy Imams (‘a), an independent chapter has been dedicated to discussing this anniversary due to its significance and particularities. The Ahl al-Bayt (‘a) gave this anniversary so much importance and consideration that it has turned into a cultural, spiritual, and behavioral school for building a virtuous community.

Hereafter, I will briefly discuss the ceremonies and the times when the followers of the Ahl al-Bayt (‘a) solemnly commemorate Imam al-Ḥusayn’s martyrdom. These ceremonies can be classified into five major classes:

1. The First Ten Days of Muḥarram

The followers of the Ahl al-Bayt (‘a) hold special ceremonies on the first ten days of Muḥarram (the first month in the Islamic Calendar). Wherever they are, the individuals of the virtuous community gather to condole with and weep for Imam al-Ḥusayn (‘a) as well as discuss current cultural and doctrinal issues. For them, the commemoration of this anniversary is almost a doctrinal duty, since some individuals of the virtuous community may not participate in any other doctrinal celebration the whole year, but never miss commemorating this anniversary. During this commemoration, they concern themselves with serving others with food dedicated to this occasion, meeting together, and expressing their grief for Imam al-Ḥusayn’s martyrdom by a demonstration of sorrow.

The focus of the individuals of the virtuous community, in commemorating this anniversary, varies according to the variety of their cultural, intellectual, and social levels as well as the surrounding political circumstances. Therefore, some of them hold ceremonies and spend large amounts of money to gather as large a congregation as possible. They select the most skillful orators, speakers, and lecturers. At

the same time, the virtuous community attends and participates in such sessions to benefit culturally, spiritually, and emotionally.

At the same time, there is immense desire to become close to Imam al-Ḥusayn (‘a) by presenting oneself at his holy shrine or, from afar,[1] by offering him salutations and greetings, complaining to him about personal problems, pledging allegiance to him, and renouncing his enemies, cursing them, and rejecting their barbarian acts.

On such days, both the ordinary and the elite media of the individuals of the virtuous community weep for Imam al-Ḥusayn (‘a) and demonstrate grief and pain on the cruelties perpetrated upon him and his companions in Karbala.

Another practice that manifests itself particularly in this season and on these days is the pubic serving of food and drink dedicated to Imam Husayn (‘a) in remembrance of the three days and nights of his thirst and hunger.

Traditions from the Ahl al-Bayt (‘a) report these practices in the first ten days of the holy month of Muḥarram.

Some other practices through which the Ahl al-Bayt’s followers express their grief for Imam al-Ḥusayn’s tragic saga bear no supportive evidence from the Ahl al-Bayt (‘a). They are:

- organizing public processions and marches
- roaming in streets to express loyalty to and grief for Imam al-Ḥusayn (‘a)

1- In the coming chapter about the ritual of *ziyārah*, we will refer independently to the formulas of *ziyārah* of Imam Ḥusayn (‘a) as well as the other Holy Imams of the Ahl al-Bayt (‘a) that are recommended at certain times from both near and afar.

- holding theatrical performances aimed at representing some aspects of Imam al-Ḥusayn's tragic saga—his journey to Karbala, the burning of the tents of the women and children after massacring his companions, the journey of those who were taken as captives after the battle, or other grievous events to which Imam al-Ḥusayn (‘a) was exposed—or all the events that took place in Karbala

All of the above are inventions of ordinary people to express their emotions and feelings.[1]

1- Unfortunately, such activities, sometimes performed by individuals of the vulgar or non-religious class of the community in violation of good public sense, are basically disallowed and are in whole or in part too far from the goals intended by the Holy Imams (‘a). They believe that such activities inappropriately express sentiments and emotions (such as the practice known as *taṭbīr* which entails striking the head with sharp instruments so as to make blood flow as an expression of mourning for Imam al-Ḥusayn (‘a) whose blood was shed on such days). The scholars, the jurisprudentially mindful people, and the well-aware segment of the virtuous community do not participate in such incompatible activities; rather, they deny them through their statements, words, and lastly in their hearts when they cannot find anybody to hear when they anticipate sedition, discrepancy, or dispute which make the harm greater than the benefit.
Because of certain political circumstances through which these rituals passed when the tyrannical and unjust rulers worked towards annihilating them to uproot them from their origin, some ordinary people acted fanatically regarding these rituals in the same way they did towards Imam Ḥusayn (‘a). At the same time, some scholars kept silent or even permitted the practice of these rituals for the endurance of the commemoration. This was because the public represented the popular power that stood against the tyrannical rulers. In addition, scholars could not find any point of evidence proving the forbiddance or the illegality of ⇨

On the tenth day of Muḥarram, these rituals and ceremonies attain their climax when markets are shut down and almost all the individuals of the virtuous community participate in the condolence ceremonies and food is prepared to feed all the participants.

2. The Months of Muḥarram and Ṣafar

The rest of the days of Muḥarram and Ṣafar (the second month in the Islamic calendar) have a secondary place of importance for holding sessions for condolence ceremonies

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practicing such rituals, so they deemed them legal according to the general jurisprudential rule of the legality of all things unless there is an evident proof demonstrating the opposite. Furthermore, under such circumstances, the practice of these rituals achieved an advantage or repelled a disadvantage not to mention the fact that they were the best way to gather and attract the attention of the masses towards commemorating Imam Ḥusayn's martyrdom.

However, the correct stand, towards the practice of such rituals, taken by Ayatollah Sayyid Muḥsin al-Ḥakīm, Imām Khumaynī, and his successor, Ayatollah Sayyid `Alī al-Khāmana'ī, in addition to many Shī`ite master scholars, was that the disadvantage caused by such rituals to the virtuous community has become greater than their advantage nowadays. They deform the portrait of the virtuous community and act as an obstacle between the guidance of the Holy Imams (‘a) and the genuine understanding of Islam on the one hand, and the general Muslim masses on the other. Besides, the practice of these rituals arouses a spurious issue that is forbidden by Islam, because some people consider the practice of these rituals to be a devotional act intended to seek nearness to Almighty Allah, while there is no authoritative evidence (i.e. mentioned in the Holy Qur'ān and Sunnah) proving this either particularly or generally. Such practices fall under a general topic, and all its parts are considered acts of worship. However, Almighty Allah best knows the truth.

of Imam al-Ḥusayn's martyrdom. Public condolence meetings are organized by individuals and communities in private and public places. Each ten days of these two months are taken as a new term similar to the first ten days of Muḥarram, dedicating each day and night to a certain occasion for which its special ceremonies are held. These terms end on the twentieth of Ṣafar, the day of Arba`īn, which is the fortieth day after Imam al-Ḥusayn's martyrdom. Hence, the last ten days are dedicated to the occasion of the arrival of the captives in Madīnah, followed by the demise of the Holy Prophet (ṣ), which falls on the twenty-eighth day of Ṣafar and which we shall mention later.

The general mark of the ceremonies held on the rest of the days of Muḥarram and Ṣafar is the holding of assemblies (*majālis*; sing. *majlis*). The ceremonies on the day of Arba`īn, include processions and marches organized and destined for the two holy shrines in Karbala, Imam al-Riḍā's holy shrine in Mashhad, the shrine of Lady Fāṭimah, the daughter of Imam Mūsā al-Kāẓim ('a) in Qum, or for public places of worship, such as mosques, Ḥusayniyyahs, and religious places. These processions and marches are organized for the purpose of commemorating Imam al-Ḥusayn's martyrdom, pledging allegiance to him, and commemorating the anniversary of the captives' return to Karbala, as maintained by some reports.

3. Weekly Sessions

The third category are weekly or monthly assemblies that the followers of the Ahl al-Bayt ('a) hold regularly in public places or in their houses, as a response to the Holy Imams ('a) who, according to many traditions, called their followers to hold such sessions and meetings.

The issues of Imam al-Ḥusayn's martyrdom and loyalty to the Ahl al-Bayt ('a) have become the pivot of these

sessions, as instructed by the Holy Imams (‘a). However, discourses in such sessions can also be about a variety of doctrinal, ethical, behavioral, historical, erudite topics, etc.

Communities and individuals choose a certain day or night in the week or the month for holding such sessions as much as their conditions allow. These sessions and meetings have thus become a continuously open school throughout the year. The individuals of the virtuous community and the followers of the Ahl al-Bayt (‘a) arrange days and times among them so that everybody can benefit from these meetings although the majority may choose Thursday nights and Fridays because these nights and days enjoy a special significance among the other days of the week. By virtue of these meetings, social relations among the followers of the Ahl al-Bayt (‘a) become well-established and positive and many religious and worldly benefits are gained. For instance, after orators mention the Ahl al-Bayt (‘a) and discuss religious topics, the sessions for knowledge-seekers turn into scientific researches, for men of letters into literary forums, and for merchants into exchange of commercial viewpoints.

4. Sessions in the Month of Ramaḍān

The fourth category of ceremonies commemorating Imam al-Ḥusayn’s martyrdom are assemblies during Ramaḍān, when nights of this blessed month of devotion turn into educational seasons. During the public sessions, the most distinctive feature is the remembrance of Imam al-Ḥusayn’s martyrdom in addition to discussion regarding, most comprehensively, Islamic issues and topics concentrating on ethical, spiritual, and behavioral issues, the laws of Islam and the recitation of the Holy Qur'ān. However, intellectual, doctrinal, and historical issues are also discussed in such sessions.

From a cultural aspect, there can be found an equipoise

between the sessions of Ramaḍān and the sessions of Muḥarram and Ṣafar. The latter sessions concentrate on political issues and the uprising against oppression, tyranny, and corruption, and their historical goals, factors, and causes, in addition to the sentimental and emotional aspects of Shī`ite beliefs. The former assemblies concentrate on ethical and spiritual issues, laws of Islam appertaining to human behavior, especially the issues of prayer, fasting, almsgiving, and the like. In addition to the recitation of the Holy Qur'ān, doctrinal aspects regarding the fundamentals of religion, such as monotheism, Prophethood, divine revelations, and eschatology are discussed. The common points between these two types of sessions pertain to the general conditions of the virtuous community and the issue of Imam al-Ḥusayn's martyrdom and uprising.

5. Private Occasions

The fifth and last grouping include assemblies held on special occasions to commemorate Imam al-Ḥusayn (‘a). The Holy Imams of the Ahl al-Bayt (‘a), in their plan of building a virtuous community, took great interest in the issue of holding meetings to gather their followers on various occasions. In these meetings, discourses revolve around the issue of Imam al-Ḥusayn's martyrdom and uprising. For instance, in funeral eulogies ceremonies are held for solacing the relatives of the deceased. In these ceremonies, the Holy Qur'ān is recited and the tragedy of Imam al-Ḥusayn (‘a) and his companions is mentioned to seek nearness to Almighty Allah and alleviate the grief of the bereaved.

On other occasions, such as returning from the Ḥajj Pilgrimage or long journeys, moving to a new house, opening a private or public foundation, recovering from a

disease, or private issues that socially require the holding of a meeting, assemblies are held to seek nearness to Almighty Allah, to gain blessings by mentioning Imam al-Ḥusayn (‘a) and to commemorate Imam al-Ḥusayn (‘a). Thus, such meetings have become one of the distinctive features of the virtuous community.

COMMEMORATING THE ANNIVERSARIES OF THE HOLY INFALLIBLES

Commemoration of the anniversaries of the Holy Infallibles (‘a) is of two kinds:

Commemorating their deaths and martyrdoms

Celebrating their birthdays and their joyful occasions

Commemorating the deaths and martyrdoms of the Holy Infallibles (‘a)

The Holy Imams of the Ahl al-Bayt (‘a) counseled their followers to keep their memories alive and memorialize their anniversaries. The individuals of the virtuous community, therefore, commemorate the deaths and martyrdoms of the thirteen Infallibles; namely, the Holy Prophet (s), Lady Fāṭimah al-Zahra, and the eleven Imams, before Imam al-Mehdi (‘a), who is still living. The anniversaries of some eminent figures among their followers such as, Lady Khadijah al Kubra, Muslim ibn `Aqīl, Lady Zaynab bint Ali, Zayd ibn `Alī ibn Husayn, Abū-Ṭālib, Umm al-Banīn, and others are also commemorated.

According to the belief of the virtuous community, Imam `Alī ibn Abī-Ṭālib (‘a) and his son Imam al-Ḥusayn (‘a) were slain by the sword, while the other Holy Imams (‘a), with the exception of the Awaited Imam al-Mahdī (‘a), who is still alive, were poisoned to death. Although this general concept has not been proven through historical events except for Imam Ḥasan, Imam al-Kāẓim, and Imam al-Riḍā (peace be upon them all), orators and preachers accept it as truth on the basis of a validly reported tradition that quotes Imam al-Riḍā (‘a) as saying:

مَا مِنَّا إِلاَّ مَقْتُولٌ أَوْ مَسْمُومٌ.

Not one of us—the Ahl al-Bayt—died, except that he was slain or poisoned to death.[21]

Another fact is that there is not complete consensus upon the dates of their martyrdoms and deaths. Nevertheless, the individuals of the virtuous community have generally committed themselves to certain traditions in this respect, relying upon the inference of their scholars and historians.

More or less, the dates of the Holy Infallibles' deaths and martyrdoms are distributed over the months of the year (on the Islamic calendar) except for the month of Sha`bān[22]. Thus, associated ceremonies form an annual cycle, soundly entrenched in the social milieu of the virtuous community.

The related assemblies concentrate on the life of the commemorated Imam and the injustice he had to encounter. In addition, an analysis of the historical events that took place during his lifetime is presented. Other Islamic or Shī`ite beliefs and some of the ethical instructions and sermons of the commemorated Imam are also recalled. Usually, such meetings end by recounting the martyrdom of the commemorated Imam or some tragic aspects of Imam al-Ḥusayn's saga.

These meetings are another form of commemorating Imam al-Ḥusayn's martyrdom (*al-Majālis al-Ḥusayniyyah*) with some concentration on the life of the commemorated Imam (‘a).

In the general milieu of the virtuous community, there is special interest in commemorating the Holy Prophet, Imam `Alī, Lady Fāṭimah al-Zahrā', Imam Hasan, in addition to

21- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:32, H. 2.
22- The month of Sha`bān is considered to be the month of birthdays and glad occasions.

Imam al-Ḥusayn—peace be upon them all. Special commemoration rituals of the other Imams (‘a) are often performed in the regions where they are buried. For instance, there is special interest in commemorating the anniversary of the martyrdom of Imam al-Kāẓim (‘a) in the city of al-Kāẓimiyyah, Iraq, whose people, on that day, hold special ceremonies and rituals, shut down the marts, and participate in public processions. The same thing is applicable to the people of Mashhad, Iran, when they celebrate the anniversary of Imam al-Riḍā’s martyrdom and the people of Sāmarrā' on the anniversary of Imam al-Hādī’s martyrdom.[23]

Let us now mention a list of the familiar dates on which the deaths and martyrdoms of the Holy Infallibles (‘a) have been recorded and are well known by the individuals of the virtuous community:

1. Death of the Holy Prophet (ṣ): 28th of Ṣafar

2. Martyrdom of Imam `Alī ibn Abī-Ṭālib (‘a): 19th-21st of Ramaḍān because he was injured on the nineteenth of Ramaḍān and passed away on the twenty-first

3. Martyrdom of the All-veracious Lady Fāṭimah al-Zahrā' (the Luminous) (‘a): 8th of Rabī` II, 15th of Jumādā I, and 3rd of Jumādā II. There are several traditions mentioning various dates of her martyrdom. Ceremonies of commemorating her martyrdom are usually held on the last two dates although, sometimes, such ceremonies continue

23- In the past, processions were held in the city of Sāmarrā' on the occasion of Imam al-Hādī’s martyrdom and people from various regions of Iraq would participate. However, the ruling authorities of the tyrannical regime of the Baathists, out of their antagonistic attitude towards the Ahl al-Bayt (‘a) and their followers, suppressed and then banned the activities of that day.

for twenty days between these two dates. In Iraq, some ceremonies are held on the earlier date.

4. Martyrdom[24] of Imam Ḥasan ibn `Alī (‘a): 7th of Ṣafar (in Iraq) and 28th of Ṣafar in Iran, (which falls on the same date of the anniversary of the Holy Prophet’s demise).

5. Martyrdom of Imam al-Ḥusayn (‘a): 10th of Muḥarram.

6. Martyrdom of Imam `Alī ibn al-Ḥusayn Zayn al-`Ābidīn (‘a): 25th of Muḥarram. This anniversary is also commemorated on the twelfth of Muḥarram.

7. Martyrdom of Imam Muḥammad ibn `Alī al-Bāqir (‘a): 7th of Dhu’l-Ḥijjah.

8. Martyrdom of Imam Ja`far ibn Muḥammad al-Ṣādiq (‘a): 25th of Shawwāl.

9. Martyrdom of Imam Mūsā ibn Ja`far al-Kāẓim (‘a): 25th of Rajab.

10. Martyrdom of Imam `Alī ibn Mūsā al-Riḍā (‘a): 17th of Ṣafar (in Iraq), or the last day of Ṣafar (in Iran).

11. Martyrdom of Imam Muḥammad ibn `Alī al-Jawād (‘a): the last day of Dhu’l-Qa`dah.

12. Martyrdom of Imam `Alī ibn Muḥammad al-Hādī (‘a): 3rd of Rajab.

13. Martyrdom of Imam Ḥasan ibn `Alī al-`Askarī (‘a): 8th of Rabī` I.

24- It is well-known that Imam Ḥasan (‘a) was poisoned to death; he is therefore considered martyred. [*Translator*]

Celebrating the Birthdays and Glad Occasions of the Holy Infallibles (‘a)

In addition to commemorating the anniversaries of the deaths and martyrdoms of the Holy Infallibles (‘a), the individuals of the virtuous community celebrate their birthdays and glad occasions, creating some equilibrium between the grievous occasions and joyful ones.

Of course, celebrating such joyful occasions differs from celebrating grievous ones; therefore, the individuals of the virtuous community celebrate these joyful occasions in a way different from celebrating the deaths and martyrdoms of the Holy Infallibles (‘a). These celebrations are therefore characterized by the following features:

1. Colorful decorations replace black flags of grief and sorrow.

2. Performances and discourses concentrate on remembering the virtues of the Ahl al-Bayt (‘a) by means of sermons and recitation of laudatory compositions and hymns with the participation of the audience.

3. Literary expressions of happy emotions is the general feature of these celebrations. Festivals and carnivals are held, and numerous poets, men of letters, and orators participate therein. However, on certain occasions, such as the birthday of the Awaited Imam al-Mahdī (‘a), educational and doctrinal discourses are delivered, because this anniversary is regarded as the best opportunity to put forth the topic of his blessed birth. Hence, these occasions bring together the two most required kinds of discourse.

Unlike commemorating the deaths and martyrdoms, which does not exclude any of the Holy Infallibles (‘a) who were martyred, the celebrations of the anniversaries of their birthdays are usually dedicated to some of them, because

the individuals of the virtuous community aim at bringing into view the injustice, oppressions, and ordeals to which the Holy Infallibles (‘a) were exposed more than their joyful occasions. This is because injustice and oppression were the most eminent phenomena in the history of the Holy Infallibles (‘a) as well as the history of their followers.

Besides, the tragedies and sorrows of the Holy Infallibles further equip the individuals of the virtuous community with patience and steadfastness, and make them follow the examples of the Ahl al-Bayt (‘a) exactly as they are required to do.

Moreover, such interest may have come from instructions of the Holy Imams (‘a) such as the following sayings of Imam `Alī ibn al-Ḥusayn Zayn al-`Ābidīn (‘a):

إِنَّمَا أَعْيَادُنَا مَآتِمُنَا.

Verily, our festivals are commemorations of our deaths.

الْقَتْلُ لَنَا عَادَةٌ وَكَرَامَتُنَا مِنَ اللهِ الشَّهَادَةُ.

Being slain is our propensity, and martyrdom is the honor that Almighty Allah confers upon us.

Finally, the most accurate understanding of these festivals and days of joy is to spend them doing acts of worship and true recognition of Almighty Allah, serving people and expecting rewards only from the Almighty.

A view at these joyful occasions demonstrates that they are utterly intermixed with the anniversaries of deaths and martyrdoms, except for the two months of Muḥarram and Ṣafar, which are totally dedicated to grievous occasions, and the month of Sha`bān, which is dedicated to joyful occasions. However, the dates of the Holy Imams’ (‘a) birthdays are more expansive. Accordingly, equilibrium between the two kinds of occasions can be found in a better

and more expansive way although there is a preponderance of the grievous occasions over the joyful ones.

Let us now mention a list comprising the dates of the Holy Infallibles' (‘a) birthdays generally celebrated by the individuals of the virtuous community:

1. Birthday of the Holy Prophet (ṣ): 17th of Rabī` I, which coincides with the birthday of Imam Ja`far ibn Muḥammad al-Ṣādiq (‘a). Although there are many narrations holding that the Holy Prophet (ṣ) was born on the twelfth of Rabī` I, which is celebrated by our non-Shī`ah brothers, the followers of the Ahl al-Bayt (‘a) always celebrated the anniversary of his birthday on the seventeenth of the same month.[25]

2. Birthday of Imam `Alī ibn Abī-Ṭālib (‘a): 13th of Rajab.

3. Birthday of Lady Fāṭimah al-Zahrā' (‘a): 20th of Jumādā II.

4. Birthday of Imam Ḥasan ibn `Alī al-Mujtabā (‘a): 15th of Ramaḍān.

5. Birthday of Imam al-Ḥusayn ibn `Alī (‘a), the martyr: 3rd of Sha`bān.

6. Birthday of Imam `Alī ibn Ḥusayn, Zayn al-`Ābidīn (‘a): 5th of Sha`bān.

7. Birthday of Imam `Alī ibn Mūsā al-Riḍā (‘a): 11th of Dhu'l-Qa`dah.

8. Birthday of the Awaited Imam al-Mahdī (‘a): 15th of Sha`bān.

25- The Islamic Republic of Iran has been interested in both of these dates and gathered them in one week, giving it the name of the Muslim Unity Week, because the Holy Prophet (ṣ) is the best representation of unity among Muslims. More details about this topic will be cited in the coming chapter about the distinctive days.

It would certainly be asked why these holy Infallibles have been given such special interest other than the others—peace be upon them all—as regards celebrating their birthdays.

The answer is that the birthdays of the other holy Imams (‘a) are celebrated, yet limitedly. As for the previously mentioned Infallibles (‘a), the anniversaries of their births have been given special interest because definite historical events and moral particularities expressly appertain to these Imams (‘a), which highly motivate the individuals of the virtuous community.

The Holy Prophet (ṣ), is the last Messenger of Almighty Allah to humanity.

Imam `Alī (‘a), being the first of the Holy Imams (‘a) and the successor of the Holy Prophet (ṣ), represents the doctrinal epitome of the virtuous community.

Imam Ḥasan (‘a), the first grandson of the Holy Prophet (ṣ), represents the first point in the extension of the Holy Prophet’s progeny.

Imam al-Ḥusayn (‘a) is the martyred grandson of the Holy Prophet (ṣ) whose birth was accompanied by grief and sorrow.

Imam Zayn al-`Ābidīn’s birthday falls a day after the birthday of his father, Imam al-Ḥusayn (‘a). The followers of the Ahl al-Bayt (‘a) celebrate the birthdays of Imam al-Ḥusayn, `Abbās ibn `Alī (‘a), and Imam Zayn al-`Ābidīn (‘a) on three successive days respectively; the third, fourth, and fifth of Sha`bān. These three persons are gathered under one topic: the tragedy of Karbalā'.

Imam al-Ṣādiq (‘a) represents the doctrinal and jurisprudential school to which the virtuous community belongs.

Imam al-Riḍā's birthday is widely celebrated in Iran because of the period of time he spent in the country and the existence of his grave therein. He therefore represents a symbol of the loyalty of the Iranian people to the Ahl al-Bayt (ʻa).

The awaited Imam al-Mahdī (ʻa) represents the everlasting symbol of the divinely commissioned leadership of the Ahl al-Bayt (ʻa), who still exists among the Muslim nation.

VISITING THE TOMBS AND SHRINES OF THE HOLY INFALLIBLES

Legitimacy of visiting the graves

Visiting the tombs of the Holy Prophet (ṣ), the Holy Imams (‘a), the prophets (‘a), the saints, and the descendants of the Holy Imams (‘a) is regarded as the most important ritual emphasized by the Ahl al-Bayt (‘a) and dutifully observed by the virtuous community. Such visits (or pilgrimages) are a significant phenomenon in the lives of the virtuous community.

In their capacity as a sort of Ḥajj (i.e. pilgrimage), these visits, in both content and form, are considered one of the general rituals of Islam, since traditions have described them as a complementary part of the ritual Ḥajj Pilgrimage.

On the other hand, Muḥammad ibn `Abd al-Wahhāb and his followers known as Wahhābis discommend and even forbid visiting or going on pilgrimage to tombs or building structures and domes on them. Nevertheless, numerous are the traditions that are uninterruptedly reported from the Ahl al-Bayt (‘a), not to mention the Holy Prophet (ṣ) and the honorable companions, confirming the recommendation of visiting the tombs.

Hereinafter, I will mention some traditions reported from the Ahl al-Bayt (‘a), confirming the act of visiting the tombs as one of the highly advisable acts and the leading mottos of the virtuous community.

Shaykh al-Kulaynī, in *al-Kāfī*, Shaykh al-Ṣadūq, in *`Uyūn Akhbār al-Riḍā* and *`Ilal al-Aḥkām*, and Ibn Qawlawayh, in *Kāmil al-Ziyārāt*, have reported through a valid chain of authority that Imam al-Riḍā (‘a) said:

إِنَّ لِكُلِّ إِمَامٍ عَهْداً فِي عُنُقِ أَوْلِيَاءِهِ وَشِيعَتِهِ، وَإِنَّ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ وَحُسْنِ الأَدَاءِ زِيَارَةَ قُبُورِهِمْ. فَمَنْ زَارَهُمْ رَغْبَةً فِي زِيَارَتِهِمْ وَتَصْدِيقاً بِمَا رَغِبُوا فِيهِ كَانَ أَئِمَّتُهُمْ شُفَعَاءَهُمْ يَوْمَ الْقِيَامَةِ.

The disciples and followers of every Imam (‘a) are connected to him with a binding covenant that they must fulfill. Among the elements of an excellent fulfillment of these covenants is indeed the visiting of the Imams’ (‘a) tombs. Hence, if one visits their tombs eagerly and with the intention of gaining their (the Imams’) desire, the Imams will intercede for him on the Day of Resurrection.[26]

According to another validly reported tradition, Zayd al-Shaḥḥām has reported that he asked Imam al-Ṣādiq (‘a), “What is the reward of one who visits (the tomb of) one of you?”

The Imam (‘a) answered:

كَمَنْ زَارَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

He (who visits one of us) will be rewarded the same reward of one who has visited the Messenger of Allah (ṣ).[27]

According to another validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَا خَلَقَ اللهُ خَلْقاً أَكْثَرَ مِنَ الْمَلاَئِكَةِ، وَإِنَّهُ لَيَنْزِلُ مِنَ السَّمَاءِ كُلَّ مَسَاءٍ سَبْعُونَ أَلْفَ مَلَكٍ يَطُوفُونَ بِالْبَيْتِ لَيْلَتَهُمْ، حَتَّى إِذَا طَلَعَ الْفَجْرُ إِنْصَرَفُوا إِلَى قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَسَلَّمُوا عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ

Almighty Allah has not created a category of creatures greater in number than angels. Verily, seventy thousand angels descend everyday to circumambulate the Holy House (of God). Then, they circumambulate the Holy Ka`bah. Then, they visit the tomb of the Holy

26- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:116, H. 1.
27- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:117, H. 5.

أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَعْرُجُونَ إِلَى السَّمَاءِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. ثُمَّ تَنْزِلُ مَلاَئِكَةُ النَّهَارِ سَبْعُونَ أَلْفَ مَلَكٍ فَيَطُوفُونَ بِالْبَيْتِ الْحَرَامِ نَهَارَهُمْ، حَتَّى إِذَا دَنَتِ الشَّمْسُ لِلْغُرُوبِ إِنْصَرَفُوا إِلَى قَبْرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحَسَنِ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ، ثُمَّ يَأْتُونَ قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ فَيُسَلِّمُونَ عَلَيْهِ ثُمَّ يَعْرِجُونَ إِلَى السَّمَاءِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ.

Prophet (ṣ) to offer greetings. Then, they visit the tomb of Imam `Alī, the Commander of the Faithful (‘a) to offer greetings. Then, they visit the tomb of Imam Ḥasan (‘a) to offer greetings. Then, they visit the tomb of Imam Ḥusayn (‘a) to offer greetings. They then ascend back to the skies before sunrise. Then, the angels of daylight descend to circumambulate the Holy House (of God) all the day. Before sunset, they leave to visit the tomb of the Holy Prophet (ṣ) to offer greetings. Then, they visit the tomb of Imam `Alī, the Commander of the Faithful (‘a) to offer greetings. Then, they visit the tomb of Imam Ḥasan (‘a) to offer greetings. Then, they visit the tomb of Imam Ḥusayn (‘a) to offer greetings. They then ascend to the skies before sunset.[28]

According to another tradition that is reported through numerous chains of authority, Abū-`Āmir al-Tabbānī, the preacher of Ḥijāz, has reported that he visited Imam al-Ṣādiq (‘a) and asked, “O son of Allah’s Messenger, what is the reward of one who visits the tomb of the Commander of the Faithful (Imam `Alī) (‘a) and those who construct it?”

28- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:117, H. 8.

The Imam (‘a) answered:

O Abū-`Āmir, my father narrated to me on the authority of his father, on the authority of his grandfather, Ḥusayn ibn `Alī, on the authority of (Imam) `Alī, that the Messenger of Allah (ṣ) said to him (i.e. Imam `Alī), “By Allah I swear this: you shall be slain in the land of Iraq and you will be buried therein.” Imam `Alī (‘a) asked, “O Allah’s Messenger, what will be the reward of one who visits our tombs, constructs them, and protects them?” The Holy Prophet (ṣ) answered, “O Abu’l-Ḥasan, Almighty Allah has verily chosen your tomb and the tomb of your son to be sites and courtyards of Paradise. He has also made the hearts of excellent persons from amongst His creatures and choice persons from amongst His servants long for you and endure humiliation and harm for your sake. They will thus build your tombs and frequently visit them, to seek nearness to Allah and show love for His Messenger. O `Alī, it is these who shall deserve my intercession exclusively and who shall join me at the Divine Pond. In Paradise, they shall be my visitors. O `Alī, whoever constructs and protects your graves, is regarded as if he has helped (Prophet) Solomon the son of (Prophet) David build the Sacred Mosque of Jerusalem.

يَا أَبَا عَامِرٍ، حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمُ السَّلاَمُ عَنْ عَلِيٍّ عَلَيْهِ السَّلاَمُ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَهُ: وَاللهِ لَتُقْتَلُنَّ بِأَرْضِ الْعِرَاقِ وَتُدْفَنُ بِهَا. قُلْتُ: يَا رَسُولَ اللهِ، مَا لِمَنْ زَارَ قُبُورَنَا وَعَمَّرَهَا وَتَعَاهَدَهَا؟ فَقَالَ لِي: يَا أَبَا الْحَسَنِ، إِنَّ اللهَ تَعَالَى جَعَلَ قَبْرَكَ وَقَبْرَ وَلَدِكَ بِقَاعاً مِنْ بِقَاعِ الْجَنَّةِ وَعَرَصَةً مِنْ عَرَصَاتِهَا، وَإِنَّ اللهَ جَعَلَ قُلُوبَ نُجَبَاءَ مِنْ خَلْقِهِ وَصَفْوَةً مِنْ عِبَادِهِ تَحِنُّ إِلَيْكُمْ وَتَحْتَمِلُ الْمَذَلَّةَ وَالأَذَى، فَيَعْمُرُونَ قُبُورَكُمْ وَيُكْثِرُونَ زِيَارَتَهَا تَقَرُّباً مِنْهُمْ إِلَى اللهِ وَمَوَدَّةً مِنْهُمْ لِرَسُولِهِ. أُولَئِكَ، يَا عَلِيُّ، الْمَخْصُوصُونَ بِشَفَاعَتِي الْوَارِدُونَ حَوْضِي، وَهُمْ زُوَّارِي غَداً فِي الْجَنَّةِ. يَا عَلِيُّ، مَنْ عَمَّرَ قُبُورَكُمْ وَتَعَاهَدَهَا فَكَأَنَّمَا أَعَانَ سُلَيْمَانَ بْنَ دَاوُدَ عَلَى بِنَاءِ

بَيْت الْمَقْدس، وَمَنْ زَارَ قُبُورَكُمْ عَدَلَ ذَلكَ ثَوَابَ سَبْعينَ حجَّةً بَعْدَ حجَّة الإسْلاَم، وَخَرَجَ منْ ذُنُوبه حَتَّى يَرْجعَ منْ زيَارَتكُمْ كَيَوْم وَلَدَتْهُ أُمُّهُ، فَأَبْشرْ وَبَشّرْ أَوْليَاءَكَ وَمُحبِّيكَ منَ النَّعيم وَقُرَّة الْعَيْن بمَا لاَ عَيْنٌ رَأَتْ وَلاَ أُذُنٌ سَمعَتْ وَلاَ خَطَرَ عَلَى قَلْب بَشَر. وَلَكنَّ حُثَالَةً منَ النَّاس يُعَيِّرُونَ زُوَّارَ قُبُوركُمْ كَمَا تُعَيَّرُ الزَّانيَةُ بزنَاءهَا! أُولَئكَ شرَارُ أُمَّتي، لاَ أَنَالَهُمُ اللهُ شَفَاعَتي وَلاَ يَردُونَ حَوْضي.

Whoever visits your tombs will be given the reward of going on Ḥajj Pilgrimage seventy times after the obligatory Ḥajj, and he will be free of sins like the day on which his mother gave birth to him until he returns home after visiting your tombs. So, receive these glad tidings and convey to your loyalists and devotees the glad tidings of bliss and delight of the eye in such a way that no eye has ever seen, no ear has ever heard, and no heart has ever imagined. However, dregs of the society will impute dishonor to the visitors of your tombs in the same way as dishonor is imputed to an adulteress for her sin. These are the evilest of my nation. May Allah never allow them to enjoy my intercession and may they never approach my Pond.[29]

Traditions especially emphasize visiting the tombs of the Holy Prophet (ṣ), Imam al-Ḥusayn (‘a), and Imam `Alī (‘a) because the Holy Prophet (ṣ) and these two holy Imams (‘a) represent the epitome of the beliefs of the virtuous community, in addition to the special outcome in the field of cultural, spiritual, and political education gained from visiting them.

In the coming chapter of *Ziyārah*, we will notice that all emphasis has been generally laid on visiting the Holy Prophet’s tomb, while visiting the tombs of the Holy Imams (‘a) has only been attached to this visit. Special visits have been emphatically mentioned for Imam `Alī ibn Abī-Ṭālib and

29- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:120, H. 22.

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Imam al-Ḥusayn, peace be upon them.

The Cultural Content of Visiting the Tombs

In the previous discussion of the cultural foundations under the title of visiting Imam al-Ḥusayn's tomb, we have looked into the spiritual, political, and social outcomes of such visits. They also stand for a practical and spiritual embodiment of the interrelation between the individuals of the virtuous community and the Holy Infallibles ('a). A visitor of their tombs believes that he is visiting that Imam ('a) in his house. Almighty Allah "*has permitted them to be exalted so that His name may be remembered in them*". The visitor, by reciting the paragraphs of the *Ziyārah* formula, believes he is talking to the Imam who, beyond doubt, can hear his words, understand what he says, and answer him.

The best presentation of this fact is the following formula of seeking permission (*isti'dhān*) by a visitor before entering any of the holy shrines of the Holy Infallibles ('a). This form reads as follows:

اَللّٰهُمَّ إِنّي وَقَفْتُ عَلَىٰ بَابٍ مِنْ اَبْوَابِ بُيُوتِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِه وَقَدْ مَنَعْتَ النَّاسَ اَنْ يَدْخُلُوا إِلاَّ بِإِذْنِه فَقُلْتَ: ﴿يَا اَيُّهَا الَّذِينَ آمَنُوا لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ اَنْ يُؤْذَنَ لَكُمْ.﴾ اَللّٰهُمَّ إِنّي اَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ

O Allah, I am standing at one of the doors of Your Prophet's Houses—may Your blessings be upon him and his Household—and You have prevented people to enter there before they obtain his permission. You have thus said, "O ye who believe! Enter not the Prophet's houses until leave is given you." O Allah, I believe in the sanctity of the owner of this holy shrine in his absence just as I believe in it in his

The same chain of authority of this tradition is mentioned for traditions No. 23, 24, and 25 of the same reference book.

الشَّريف فِي غَيْبَته كَمَا اَعْتَقدُهَا فِي حَضْرَته وَاَعْلَمُ اَنَّ رَسُولَكَ وَخُلَفَاءَكَ عَلَيْهِمُ السَّلاَمُ اَحْيَاءٌ عِنْدَكَ يُرْزَقُونَ يَرَوْنَ مَقَامِي وَيَسْمَعُوَن كَلاَمِي وَيَرُدُّونَ سَلاَمِي وَاَنّكَ حَجَبْتَ عَنْ سَمْعِي كَلاَمَهُمْ وَفَتَحْتَ بَابَ فَهْمِي بِلَذيذ مُنَاجَاتهِمْ وَإِنّي اَسْتَأْذِنُكَ يَا رَبِّ اَوَّلاً وَاَسْتَأْذِنُ رَسُولَكَ صَلَّىٰ اللهُ عَلَيْه وَآله ثَانياً وَاَسْتَأْذِنُ خَليفَتَكَ الإِمَامَ الْمَفْرُوضَ عَلَيَّ طَاعَتُهُ…

presence. I also know with certainty that Your Messenger and Your Representatives—peace be upon them—are alive, finding their sustenance in Your presence. They can see my place, hear my words, and respond to my greetings. You have prevented my hearing from receiving their words, but You have opened the door of my understanding to taste the sweetness of my confidential speech with them. I thus ask Your permission—O my Lord—first of all, and secondly the permission of Your Prophet—peace be upon him and his Household—and the permission of Your Representative, the Imam, obedience to whom is incumbent upon me…

You may here mention the name of the visited person, and then continue:

وَالْمَلاَئكَةَ الْمُوَكَّلينَ بِهَذه الْبُقْعَة الْمُبَارَكَة ثَالثاً اَاَدْخُلُ يَا رَسُولَ الله اَاَدْخُلُ يَا حُجَّةَ الله اَاَدْخُلُ يَا مَلاَئكَةَ الله الْمُقَرَّبينَ الْمُقيمينَ فِي هَذَا الْمَشْهَد فَأْذَنْ لِي يَا مَوْلاَيَ فِي الدُّخُول اَفْضَلَ مَا اَذنْتَ لأَحَد مِنْ اَوْلِيَائِكَ فَإِنْ لَمْ اَكُنْ اَهْلاً

...and thirdly (permission of) the angels commissioned to supervise this blessed area. May I enter, O Messenger of Allah? May I enter, O Proof of Allah? May I enter, O angels of Allah—the intimate, the residing in this shrine? So, (please) permit me to enter, O my Master, with the best of permission that you have ever conferred upon any of your intimate adherents. If I do not deserve such permission, then you are worthy of not conferring

it upon me.[1] لِذَلِكَ فَأَنْتَ أَهْلٌ لِذَلِكَ.

All formulas of *ziyārah* uttered at the tombs of the Holy Infallibles (‘a) carry doctrinal, monotheistic, Islamic, and spiritual aspects. They are: repeating the *takbīr* statement (*allāhu-akbar*: Allah is the Most Great) one hundred times, and uttering the two statements (*shahādatayn)* of Islam—I bear witness that there is no god save Allah and that Muḥammad is His messenger. They all offer salutation to the Holy Imams (‘a), mention them by names, and utter words of praise, glorification and gratitude to Almighty Allah for granting the bliss of visiting the shrine—all these are direct doctrinal, moral, and spiritual lessons given to the visitors of these tombs.

Encyclopedias of traditions (i.e. *Ḥadīth*) have dealt with this subject matter so expansively that the encyclopedias of the followers of the Ahl al-Bayt (‘a) and the virtuous community have been characterized by expatiating upon this topic. Since the first century of Shī`ite writings, many books dealing exclusively with the formulas of *ziyārah* and supplicatory prayers have been written. Some are: *Kāmil al-Ziyārāt* by Ibn Qawlawayh, *Miṣbāḥ al-Mutahajjid* by Shaykh al-Ṭūsī, *Al-Mazār al-Kabīr* by Shaykh Muḥammad al-Mashhadī, *Al-Mazār* by al-Shahīd al-Awwal, *Al-Miṣbāḥ* by Shaykh al-Kaf`amī, and many others. All these books substantiate the special interest in the ritual and devotional *ziyārah* and supplicatory prayers.[2]

1- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 311-312 as quoted from Shaykh al-Kaf`amī’s *al-Balad al-Amīn*.

2- All-inclusive and relatively concise, the book of *Mafātīḥ al-Jinān* can be considered the best and most famous book ever written in the field of rituals and etiquettes of *ziyārah* and supplicatory prayers. It was compiled by the late master ⇨

In this discussion, we will refer, yet generally, to the major sections of *ziyārah* and to some of the most important times and occasions observed by the individuals of the virtuous community, leaving the details to the extensive books on this topic. Basically, we will depend upon the well-known book of *Mafātīḥ al-Jinān*.

There are general etiquettes and manners for *ziyārah,* which a true faithful believer must observe because they correspond to an aspect of the blessed rite of *ziyārah*. The most important in this connection is spiritual purity, attained by ritual bathing and ablution, and the material cleanliness of body and clothes, attained by removing impurities and dirt. Another is the frequent remembrance of Almighty Allah, by repeating words of glorification, praise, and thanks to Him for granting this blissful boon.

It is worth mentioning that there are certain manners and etiquettes in this regard, including saying certain supplications, offering certain prayers, and choosing certain times for traveling (i.e. going on pilgrimage for visiting a holy shrine). Because traveling is the first step towards *ziyārah*, these manners and etiquettes have been mentioned as a prelude to the etiquettes of pilgrimage and *ziyārah*.[1]

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researcher and traditionist, Shaykh `Abbās al-Qummī, recently in Farsi, based upon a variety of the most reliable reference books. Up to now, millions of copies of this book have been published, being read by all milieus in all countries. Moreover, the book has been translated into Arabic and Urdu, as well as many other languages. For thorough acquaintance with the details of all issues, etiquettes, and best times of *ziyārah* and supplications, it is highly advised to refer to this book.

1- About the etiquettes of traveling and the etiquettes of *ziyārah*, refer to *Mafātīḥ al-Jinān*, pp. 302-306 and 306-311 respectively, where these etiquettes are mentioned briefly.

Pilgrimage to the Tombs of the Holy Prophet (ṣ) and the Holy Imams (‘a) Buried in al-Baqī` Cemetery

Many corroborated traditions have confirmed great reward for visiting the tomb of the Holy Prophet (ṣ) while others have deemed it obligatory upon those who can do it after accomplishment of the obligatory rites of the Ḥajj Pilgrimage. Other traditions sternly forbid shunning a visit to the Holy Prophet’s tomb as a sort of alienation from him. Many other traditions assert that visiting his tomb results in entrance into Paradise.

Among these traditions, Imam al-Ṣādiq (‘a) is reported to have said:

إِذَا حَجَّ أَحَدُكُمْ فَلْيَخْتِمْ حَجَّهُ بِزِيَارَتِنَا؛ لِأَنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

Any one of you who goes on the Ḥajj Pilgrimage must conclude his Ḥajj by visiting us, because it is the completion of the Ḥajj.[33]

Imam `Alī, the Commander of the Faithful (‘a), is reported to have said:

أَتِمُّوا بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَجَّكُمْ إِذَا خَرَجْتُمْ إِلَى بَيْتِ اللهِ؛ فَإِنَّ تَرْكَهُ جَفَاءٌ وَبِذَلِكَ أُمِرْتُمْ، وَأَتِمُّوا بِالْقُبُورِ الَّتِي أَلْزَمَكُمُ اللهُ عَزَّ وَجَلَّ زِيَارَتَهَا وَحَقَّهَا، وَاطْلُبُوا الرِّزْقَ عِنْدَهَا.

When you go on pilgrimage to the House of Allah, complete your Ḥajj by visiting the Messenger of Allah(ṣ) because to avoid doing so is a sort of alienation from him which you have been ordered to avoid. Also, complete your Ḥajj with visitation of the tombs that Almighty Allah has ordered you to visit and carry out your duties towards them. Seek sustenance therein.[34]

33- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 14:324, H. 1.
34- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:139, H. 2.

Imam al-Bāqir (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ زَارَنِي حَيّاً أَوْ مَيِّتاً كُنْتُ لَهُ شَفِيعاً يَوْمَ الْقِيَامَةِ.

Whoever visits me in my lifetime or after my death, will receive my intercession on the Day of Resurrection.[35]

Imam Ḥasan ibn `Alī (‘a) is reported to have asked the Holy Prophet (ṣ), “O father, what is the reward of one who visits you?” The Holy Prophet (ṣ) answered:

يَا بُنَيَّ، مَنْ زَارَنِي حَيّاً أَوْ مَيِّتاً أَوْ زَارَ أَبَاكَ أَوْ أَخَاكَ أَوْ زَارَكَ، كَانَ حَقّاً عَلَيَّ أَنْ أَزُورَهُ يَوْمَ الْقِيَامَةِ فَأُخَلِّصَهُ مِنْ ذُنُوبِه.

O son, he who visits me in my lifetime or after my death, or visits your father, your brother, and you, will put me under the duty of visiting him on the Day of Resurrection to deliver him from (the consequences of) his sins.[36]

According to another tradition that is reported through a valid chain of authority, the Holy Prophet (ṣ) said to Imam al-Ḥusayn ibn `Alī (‘a):

يَا بُنَيَّ، مَنْ أَتَانِي زَائِراً بَعْدَ مَوْتِي فَلَهُ الْجَنَّةُ، وَمَنْ أَتَى أَبَاكَ زَائِراً بَعْدَ مَوْتِه فَلَهُ الْجَنَّةُ، وَمَنْ أَتَى أَخَاكَ زَائِراً بَعْدَ مَوْتِه فَلَهُ الْجَنَّةُ، وَمَنْ أَتَاكَ زَائِراً بَعْدَ مَوْتِكَ فَلَهُ الْجَنَّةُ.

O son, whoever comes to me to visit me after my death will be awarded Paradise. Whoever comes to your father to visit him after his death will be awarded Paradise. Whoever comes to your brother to visit him after his death will be awarded Paradise. Whoever comes to you to visit you after your death will be awarded Paradise.[37]

35- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:139, H. 3.
36- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:140, H. 7.
37- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:144, H. 16.

According to another tradition, Imam al-Riḍā (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي فَقَدْ زَارَ اللهَ تَعَالَى.

He who visits me in my lifetime or after my death has in fact visited Almighty Allah.[38]

Zayd has reported that he asked Imam al-Ṣādiq (‘a) as to what the reward of one who visits the tomb of the Holy Prophet (ṣ) would be.

The Imam (‘a) answered:

كَمَنْ زَارَ اللهَ فِي عَرْشِهِ.

It shall be as if he has visited Almighty Allah on His Throne.[39]

It is also reported that Imam al-Ṣādiq (‘a) was once asked, “Is it lawful to visit (the tomb of) your father?” “Yes, it is,” answered the Imam (‘a). “What is then the reward of one who visits him?” he was asked. He answered:

الْجَنَّةُ إِنْ كَانَ يَأْتَمُّ بِهِ.

The reward will be Paradise for those who believe in (and follow) his Imamate.

“What is the punishment of one who shuns visiting him out of purposeful alienation from him?” he was asked. The Imam (‘a) answered:

الْحَسْرَةُ يَوْمَ الْحَسْرَةِ.

The punishment will be intense regret on the Day of Regret.[40]

Imam al-Ṣādiq (‘a) is reported to have said:

مَنْ زَارَنِي غُفِرَتْ لَهُ ذُنُوبُهُ وَلَمْ يَمُتْ فَقِيراً.

Whoever visits me will have his sins forgiven and will be saved from dying in poverty.[41]

38- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:139, H. 4.
39- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:145, H. 31.
40- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:145, H. 36.
41- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:145, H. 34.

Because of its priority over all other visits and because it is the criterion and example of visiting the tombs of the other Holy Infallibles (‘a), confirmations have been made regarding visiting the tomb of the Holy Prophet (ṣ).

It goes without saying that visiting the tombs of the Holy Prophet and the Holy Imams—peace be upon them—is one of the best activities and rites that is practiced by the individuals of the virtuous community who pay more interest to such visits in the seasons of Ḥajj Pilgrimage and `Umrah (minor Ḥajj). They therefore endure various sorts of suffering and harm, especially in the days when the custodians and keepers of these shrines exert pressure on the visitors and accuse them of baseless charges.

Visiting Imam al-Ḥusayn’s tomb

Visiting the holy shrine of Imam al-Ḥusayn (‘a) at all times is very highly recommended, whether directly by presenting oneself at his holy shrine,[42] or indirectly, by saluting him from afar. However, to visit Imam al-Ḥusayn (‘a) in his holy shrine, or from the holy shrines of Imam `Alī (‘a) or the

42- According to some traditions, presenting oneself in the holy shrine of Imam Ḥusayn (‘a) is obligatory upon those who have the ability to do so. Although we cannot name the scholars who have issued this verdict, it is probable that such obligation has been decided according to the political circumstances of a certain age which required the issuance of such a verdict, or it has been determined in order to confirm the obligation of love for, loyalty to, and connection with the Ahl al-Bayt (‘a). At any rate, such a verdict can, in the least, act as an indication of the extremely high recommendation and desirableness of this act, just like the high recommendation of participating in congregational prayers, although not obligatory, by the Holy Prophet (ṣ) who threatened setting on fire the house of those who would abstain from participating in them.

other Holy Imams (‘a), or any other shrine would bring about a bigger reward, as has been held by some traditions that identify certain places from which one may visit Imam al-Ḥusayn (‘a).

Other traditions assert that the reward of visiting any of the Holy Imams (‘a) is the same as visiting the tomb of the Holy Prophet (ṣ).

Other traditions read:

مَنْ زَارَ وَاحِداً مِنَّا كَانَ كَمَنْ زَارَ الْحُسَيْنَ عَلَيْهِ السَّلاَمُ.

Whoever visits any one of us will be as if he has visited Ḥusayn (‘a).[43]

Accordingly, the same merits and rewards are gained when any of the tombs of the Holy Infallibles (‘a) is visited.

The most famous formula of *ziyārah* that can be recited upon visiting the eleven martyred Holy Imams (‘a) is the formula known as *amīnullāh*, which begins with this statement:

اَلسَّلاَمُ عَلَيْكَ يَا اَمِينَ اللهِ فِي اَرْضِه وَحُجَّتَهُ عَلَىٰ عِبَادِه

Peace be upon you; O trustee of Allah on His lands, and proof of Allah for His servants.

This formula has been described by `Allāmah al-Majlisī as the best formula in both text and chain of authority. It is highly advisable to repeat this formula of *ziyārah* perseveringly at all the holy shrines.

Through a valid chain of authority, Jābir ibn `Abdullāh has reported that Imam Zayn al-`Ābidīn (‘a) made a pilgrimage to the tomb of Imam `Alī (‘a) and uttered this very formula

43- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:118, H. 10.

of *ziyārah* therein.[44]

It is also noteworthy that visiting the tomb of Imam al-Ḥusayn (‘a) has been given the greatest emphasis in the uninterruptedly reported traditions that have also mentioned a great reward ensuing from visiting his tomb. According to other traditions, visiting the tomb of Imam al-Ḥusayn (‘a) may be more favorable than visiting the tombs of the succeeding Imams (‘a). Through numerous chains of authority, some traditions have identified certain times of visiting Imam al-Ḥusayn’s tomb with certain formulas of *ziyārah*, while others have mentioned other general formulas that can be uttered when his tomb is visited at any time. Great rewards have been reported for visiting his tomb at these identified times or at all times.

The compilations of formulas of *ziyārah* have identified

44- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 350.
Citing it with the general forms of *ziyārah* to the tomb of Imam `Alī (‘a), the author of the aforesaid book added the following words of Imam al-Bāqir (‘a):

مَا قَالَ هَذَا الْكَلاَمَ وَلاَ دَعَا بِهِ أَحَدٌ مِنْ شِيعَتِنَا عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ أَوْ عِنْدَ قَبْرِ أَحَدٍ مِنَ الأَئِمَّةِ إِلاَّ رَفَعَ اللهُ دُعَاءَهُ فِي دُرْجٍ مِنْ نُورٍ وَطُبِعَ عَلَيْهِ بِخَاتَمِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكَانَ مَحْفُوظاً حَتَّى يُسَلَّمَ إِلَى قَائِمِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلاَمُ، فَيَلْقَى صَاحِبَهُ بِالْبُشْرَى وَالتَّحِيَّةِ وَالْكَرَامَةِ.

Indeed, any one of our adherents (Shī`ah) who pronounces these words at the tomb of Amīr al-Mu'minīn (‘a) or the tomb of one of the Holy Imams (‘a) shall certainly have his prayer lifted up on a ladder of light, carrying the seal of the Holy Prophet’s ring. It shall be kept so until it will be delivered to the Rising Imam of Muḥammad’s Household, Imam al-Mahdī (‘a), who will receive the one who offered the prayer with good tidings, greetings, and honor.

certain times for visiting his tomb. Hereinafter, a list of the best times at which Imam al-Ḥusayn's tomb can be visited is provided according to chronological sequence based on the Islamic calendar:

1. *Ziyārah* of `Āshūrā' on the tenth of Muḥarram with a special formula[45]

2. *Ziyārah* of Arba`īn on the twentieth of Ṣafar with a special formula

3. *Ziyārah* on the first of Rajab with a special formula that is identical to the formula dedicated to the fifteenth of Sha`bān

4. *Ziyārah* on the fifteenth of Rajab night and day with a special formula that is identical with the formula to be said on the first of Rajab

5. *Ziyārah* and invocation of blessings upon Imam al-Ḥusayn (‘a) on his birthday, the third of Sha`bān with a special formula

6. *Ziyārah* on the fifteenth of Sha`bān night and day, which is the same formula as that of the first of Rajab

7. *Ziyārah* on the Qadr Nights (19th, 21st, and 23rd of Ramaḍān) with a special formula

8. *Ziyārah* on the nights of `Īd al-Fiṭr (the first of Shawwāl) and `Īd al-Aḍḥā (the tenth of Dhu'l-Ḥijjah) with a special formula

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45- The formulas of *ziyārah* dedicated to certain times can be viewed in the book of *Mafātīḥ al-Jinān*, pp. 438-469. The compiler of this book has arranged them in chronological order beginning with the *ziyārah* on the first of Rajab. As for `Allāmah al-Majlisī, in *Biḥār al-Anwār* Vol. 98, he has dedicated an extensive chapter to these formulas mentioning all narrations pertaining to visiting the tomb of Imam Ḥusayn (‘a).

9. *Ziyārah* on the days of `Īd al-Fiṭr and `Īd al-Aḍḥā with a special formula

10. *Ziyārah* on the Day of `Arafāt, the ninth of Dhu'l-Ḥijjah, with a special formula

Among all these times, the *ziyārah* for the night of the fifteenth of Sha`bān and the Day of `Arafāt enjoy a special significance concerning the great reward that is gained by those who go on *ziyārah* pilgrimage to the tomb of Imam al-Ḥusayn (‘a) at these two times. The individuals of the virtuous community specially wish to go for *ziyārah* at these two times. Some traditions hold that visiting Imam al-Ḥusayn's tomb at these two times may have more rewards than a recommended Ḥajj or `Umrah and that Almighty Allah looks with the eye of mercy and forgiveness at the visitors of Imam al-Ḥusayn's tomb before he takes a similar look at those halting on Mount `Arafāt.

The two *ziyārah* of `Āshūrā' and Arba`īn also acquire a special interest for the individuals of the virtuous community because they are connected with commemorating the anniversary of Imam al-Ḥusayn's martyrdom when large ceremonies and large well-organized processions are held. In addition to these timed *ziyārah*, there are other formulas addressed to Imam al-Ḥusayn (‘a) at different times from near or afar. In *Mafātīḥ al-Jinān*, Shaykh `Abbās al-Qummī has mentioned seven such general formulas of *ziyārah* the most famous of which is the one known as *ziyārah al Wārith*.[46]

Besides these formulas, there are general etiquettes and manners observed by one who visits the holy shrine of Imam al-Ḥusayn (‘a), the most important of which is that a visitor

46- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 422-430.

must be ritually pure, by performing the ritual ablution before entering the holy shrine, and physically clean, by putting on clean clothes and ridding oneself of all impure items. Within these etiquettes are praying to Almighty Allah, making every effort to become closer to Him, and repeating phrases glorifying, praising, and thanking Him. It is also required to observe all the etiquettes that need to be done in the presence of the Imam. Of course, these etiquettes must also be observed when visiting the Holy Prophet and the other Holy Imams, peace be upon them all.[47]

Visiting the Tomb of Imam `Alī (‘a)

In the previously cited traditions about visiting the tomb of the Holy Prophet (ṣ), we have come to know the great reward and the fabulous outcomes resulting from visiting the tomb of Imam `Alī ibn Abī-Ṭālib (‘a).[48] Herein, we will present other traditions in this regard.

Shaykh al-Kulaynī has reported that Abū-Wahab al-Qaṣrī visited Imam al-Ṣādiq (‘a) in Madīnah and said, “May Allah accept me as ransom for you! I have come to visit

47- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 411-422; `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:134-138.

48- Visiting Imam Ḥusayn’s tomb has preceded visiting Imam `Alī’s, although visiting the tombs of all the Holy Imams (‘a) is in itself equal in merit with the virtue of the visited Imam (‘a). However, more emphasis has been laid in traditions on visiting Imam Ḥusayn’s tomb than any other. This may be because of the nature of Imam Ḥusayn’s tragedy as well as the political and spiritual circumstances that have encompassed visiting his tomb. On account of such highly emphasized instruction, the individuals of the virtuous community have paid more interest to visiting Imam Ḥusayn’s tomb. Another reason may be the relatively many formulas of *ziyārah* that have been reported by the Holy Imams (‘a) to be addressed to Imam Ḥusayn (‘a).

you, but I have not visited the tomb of the Commander of the Faithful (Imam `Alī)."

The Imam (‘a) answered:

بِـئْسَ مَـا صَـنَعْتَ! لَـوْلاَ أَنَّـكَ مِـنْ شِيعَتِنَا مَـا نَظَـرْتُ إِلَيْـكَ! أَلاَ تَـزُورُ مَنْ يَزُورُهُ اللهُ مَعَ الْمَلاَئكَةِ وَيَزُورُهُ الأَنْبِيَاءُ وَيَزُورُهُ الْمُؤْمِنُونَ؟

So evil is what you have done. Were it not that you are one of our partisans, I would never look at your face. You should have visited him who is visited by Almighty Allah along with His angels, the Prophets, and the faithful believers.

"I did not have any idea about that," Wahab apologized.

The Imam (‘a) added:

فَـاعْلَمْ أَنَّ أَمِيـرَ الْمُـؤْمِنِينَ عَلَيْـهِ السَّلاَمُ أَفْضَلُ عِنْدَ اللهِ مِنَ الأَئِمَّةِ كُلِّهِـمْ، وَلَـهُ ثَـوَابُ أَعْمَـالِهِمْ، وَعَلَى قَدْرِ أَعْمَالِهِمْ فُضِّلُوا.

So now, be it known to you that the Commander of the Faithful is more favorable in the view of Almighty Allah than all the other Imams, and he has the reward of their good deeds. They have preference to one another according to each one's deeds.[49]

According to another validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَا خَلَقَ اللهُ خَلْقاً أَكْثَرَ مِنَ الْمَلاَئكَةِ، وَإِنَّـهُ لَيَنْـزِلُ كُـلَّ يَـوْمٍ سَـبْعُونَ أَلْـفَ مَلَـك فَيَـأْتُونَ الْبَيْـتَ الْمَعْمُـورَ فَيَطُوفُونَ بِه، فَإِذَا هُمْ طَافُوا بِـهِ نَزَلُـوا فَطَافُوا بِالْكَعْبَةِ، فَـإِذَا طَـافُوا بِهَـا أَتَـوْا

Almighty Allah has not created a category of creatures bigger in number than angels. Verily, seventy thousand angels descend everyday to circumambulate the Much-Frequented House. Then, they circumambulate the Holy Ka`bah. Then, they visit the

49- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:257, H. 3.

قَبْرَ النَّبِيِّ صَلَّى اللهُ عَلَيْه وَآله فَسَلَّمُوا عَلَيْه، ثُمَّ أَتَوْا قَبْرَ أَمير الْمُؤْمنينَ عَلَيْه السَّلاَمُ فَسَلَّمُوا عَلَيْه، ثُمَّ أَتَوْا قَبْرَ الْحُسَيْنِ عَلَيْه السَّلاَمُ فَسَلَّمُوا عَلَيْه، ثُمَّ عَرَجُوا. وَيَنْزِلُ مِثْلُهُمْ أَبَداً إِلَى يَوْمِ الْقِيَامَة.

tomb of the Holy Prophet (ṣ) to offer greetings. Then, they visit the tomb of Imam `Alī, the Commander of the Faithful (‘a), to offer greetings. Then, they visit the tomb of Imam al-Ḥusayn (‘a) to offer greetings. They then ascend back to the skies. Everyday and up to the Day of Resurrection, a similar number of angels descend and do the same thing.

Imam al-Ṣādiq (‘a) has also said:

مَنْ زَارَ أَمِيرَ الْمُؤْمنينَ عَارفاً بحَقِّه غَيْرَ مُتَجَبِّرٍ وَلاَ مُتَكَبِّرٍ كَتَبَ اللهُ لَهُ أَجْرَ مائَة أَلْف شَهيد، وَغَفَرَ اللهُ لَهُ مَا تَقَدَّمَ منْ ذَنْبه وَمَا تَأَخَّرَ، وَبُعثَ منَ الآمنينَ، وَهَوَّنَ عَلَيْه الْحسَابَ، وَاسْتَقْبَلَتْهُ الْمَلاَئكَةُ، فَإِذَا إِنْصَرَفَ شَيَّعَتْهُ إِلَى مَنْزله، فَإِنْ مَرِضَ عَادُوهُ، وَإِنْ مَاتَ تَبِعُوهُ بالإِسْتغْفَار إِلَى قَبْره.

Verily, if one visits the Commander of the Faithful (‘a) with full recognition of his right[50] without being arrogant or conceited, Almighty Allah shall determine for him the reward of one hundred thousand martyrs, forgive his past and coming sins, include him with the secured group (on the Day of Resurrection), and make easy for him the calling to account. He will be also received by the angels. As he returns home (after the ziyārah), these angels will visit him when he is ill. When he dies, these angels will follow him to his grave, imploring Almighty Allah to forgive him.

50- To recognize the right of Imam `Alī (‘a) is to acknowledge his divinely commissioned leadership, to carry out the obligation of obedience to him and to accept him as the true successor of the Holy Prophet (ṣ). [*Translator*]

The Imam (‘a) also said:

وَمَنْ زَارَ الْحُسَيْنَ عَلَيْه الـسَّلاَمُ عَارِفاً بِحَقِّه كَتَبَ اللهُ لَهُ ثَوَابَ أَلْـفِ حجَّـة مَقْبُولَـة، وَأَلْـف عُمْـرَة مَقْبُولَـة، وَغَفَـرَ لَـهُ مَـا تَقَدَّمَ مِنْ ذَنْبِه وَمَا تَأَخَّرَ.

Whoever visits Ḥusayn (‘a) with full recognition of his right, Almighty Allah will establish for him the reward of one thousand times an accepted Ḥajj Pilgrimage and one thousand times an approved `Umrah Pilgrimage, and will forgive all his sins, the past and the coming.[51]

Imam al-Ṣādiq (‘a) is also reported to have said:

إِنَّ اللهَ عَـرَضَ وِلاَيَتَنَـا عَلَـى أَهْلِ الأَمْـصَار، فَلَـمْ يَقْبَلْهَـا إِلاَّ أَهْلُ الْكُوفَة، وَإِنَّ إِلَـى جَانبِهَـا قَبْـراً لاَ يَأْتيـه مَكْـرُوهٌ فَيُـصَلِّي عِنْدَهُ أَرْبَعَ رَكَعَـات إِلاَّ رَجَعَـهُ اللهُ مَسْرُوراً بِقَضَاءِ حَاجَتِه.

Almighty Allah had offered the loyalty of our leadership to the people of the countries, but none accepted it except the people of Kūfah. To the side of this city, there is a tomb which no aggrieved one comes to visit and offers a four-unit prayer therein except that Almighty Allah makes him return with the pleasure of having his request granted.[52]

Referring to Imam `Alī (‘a), Imam al-Ṣādiq (‘a) is also reported to have said:

يَا بْنَ مَارِد، مَنْ زَارَ جَدِّي عَارِفاً بِحَقِّه كَتَبَ اللهُ لَهُ بِكُلِّ خُطْوَة حِجَّةً مَقْبُولَةً وَعُمْرَةً مَبْرُورَةً. يَا بْنَ مَارِد، وَاللهِ مَا يُطْعِمُ اللهُ النَّارَ قَدَماً

O son of Mārid, as for any one who visits the tomb of my grandfather with recognition of his right, Almighty Allah shall decide for him the reward of an acceptable Ḥajj and admissible `Umrah for each step he takes. O son of Mārid, I swear by Allah

51- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:257, H. 1.
52- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:259, H. 7.

تَغَبَّرَتْ فِي زِيَارَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ مَاشِياً كَانَ أَوْ رَاكِباً. يَا بْنَ مَارِد، اُكْتُبْ هَذَا الْحَدِيثَ بِمَاءِ الذَّهَبِ.

that He shall never give to Hellfire a foot that was dusted in the course of visiting the Commander of the Faithful (‘a), be he walking or riding. O son of Mārid, write down this saying with golden ink.[53]

53- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:260, H. 10.

GENERAL AND TIMED VISITATIONS OF IMAM `ALĪ'S TOMB

Visits to Imam `Alī's tomb are classified into general (that are made at any time) and timed (that are made at certain times).

General Visits

Shaykh al-Qummī, in *Mafātīḥ al-Jinān*, has mentioned seven formulas of *ziyārah* of Imam `Alī (‘a) that may be said when his tomb is visited at any time. The first formula is reported from Shaykh al-Mufid, Shaykh al-Shahīd, Sayyid Ibn Ṭāwūs, and other scholars. The second and most important is the one known as *ziyārah of amīnullāh* to which a previous reference has been made.

The earlier formula comprises some etiquettes to be carried out by the visitor from the moment he leaves his house up to arriving in Kūfah. Afterwards, the visitor is advised to walk to the holy shrine of Imam `Alī (‘a) in the holy city of Najaf up to uttering the formula of bidding the Imam farewell (known as *wadā`*). This formula also includes a form of *ziyārah* of Prophets Adam and Noah, the Holy Prophet Muḥammad, and Imam al-Ḥusayn, peace be upon them all.[54]

A greater number of general formulas of *ziyārah* has been mentioned by `Allāmah al-Majlisī in *Biḥār al-Anwār*.[55]

Timed Visitations

There are four formulas of *ziyārah* to be said while visiting

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54- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 339-361.
55- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:263-354.

the tomb of Imam `Alī (‘a) at special times.

First, the formula of *ziyārah* to be said while visiting Imam `Alī’s tomb on the Day of Ghadīr is regarded as the most comprehensive, since it comprises the totality of concepts and merits related to Imam `Alī (‘a). On the Day of Ghadīr, Imam `Alī (‘a), by divine command, was appointed the next leader, Imam, and vicegerent of the Holy Prophet (ṣ). On this day, which falls on the eighteenth of Dhu’l-Ḥijjah, the Holy Prophet (ṣ) ordered all pilgrims to gather in a crossroad near a spring called Khumm and declared the famous sermon that is known as Ḥadīth al-Ghadīr.[56]

In the words of Shaykh al-Qummī, this formula of *ziyārah* has been reported through many valid chains of authority from Imam `Alī ibn Muḥammad al-Hādī al-Naqī (‘a) when he visited his grandfather, Imam `Alī (‘a), and said this formula on the Day of Ghadīr when Mu`taṣim, the `Abbāsid ruler, summoned him to Baghdad. Shaykh al-Mufīd has also reported this formula, yet without mentioning its transmitters, from Imam Ḥasan al-`Askarī (‘a) on the authority of his fathers, peace be upon them.[57]

About the merits of visiting Imam `Alī (‘a) on the Day of

56- Ḥadīth al-Ghadīr reads,
The Holy Prophet (ṣ) said:
Behold! `Alī is (now) the master of every one who regards me as his master. O Allah, (please) support whoever supports `Alī; and be the enemy of whoever incurs the hostility of `Alī; and aid whoever aids `Alī; and forsake whoever forsakes `Alī; and make truth and rightness follow `Alī wherever he goes.

أَلاَ مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ، اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَأَدِرِ الْحَقَّ مَعَهُ حَيْثُمَا دَارَ.

57- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:359, H. 6.

Ghadīr, Imam al-Riḍā (‘a) is reported to have said to Aḥmad ibn Abī-Naṣr:

يَـا بْـنَ أَبـي نَـصْرٍ، أَيْنَمَـا كُنْـتَ فَاحْـضَرْ يَـوْمَ الْغَـدِيرِ عِنْـدَ أَمِيـرِ الْمُؤْمِنِينَ عَلَيْـهِ الـسَّلاَمُ؛ فَـإِنَّ اللهَ تَعَالَى يَغْفِرُ لِكُلِّ مُـؤْمِنٍ وَمُؤْمِنَـةٍ وَمُـسْلِمٍ وَمُـسْلِمَةٍ ذُنُـوبَ سِـتِّينَ سَنَةً، وَيَعْتِقُ مِنَ النَّارِ ضِـعْفَ مَـا أَعْتَقَ فِي شَهْرِ رَمَضَانَ وَفِي لَيْلَـةِ الْقَدْرِ وَلَيْلَةِ الْفِطْرِ.

Listen, son of Abū-Naṣr! Wherever you are, try your best to present yourself at the tomb of the Commander of the Faithful (‘a) on the Day of Ghadīr. Verily, Almighty Allah, on this day, forgives the sins of sixty years of each faithful believer and Muslim individual, male and female. On this day too, Almighty Allah releases from Hellfire two times as many people as He releases during the month of Ramaḍān, the Night of Qadr Night, and the Night of `Īd al-Fiṭr.[58]

`Allāmah al-Majlisī and Shaykh al-Qummī, in *Biḥār al-Anwār* and *Mafātīḥ al-Jinān* respectively, have mentioned other formulas of *ziyārah* to be addressed to Imam `Alī (‘a) on the Day of Ghadīr. One of these formulas is the famous *ziyārah* of *amīnullāh*.

Second, there is a special formula to be said on visiting the tomb of Imam `Alī (‘a) on the anniversary of the Holy Prophet’s birthday. Shaykh al-Mufīd, Shaykh al-Shahīd in *Al-Mazār* and Sayyid Ibn Ṭāwūs in *Iqbāl al-A`māl* have reported that Imam al-Ṣādiq (‘a) addressed a certain formula of *ziyārah* to Imam `Alī (‘a) on the anniversary of the Holy Prophet’s birthday and then dictated it to Muḥammad ibn Muslim al-Thaqafī, his trustworthy companion.

This formula, which contains words ascribing virtue,

58- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:358, H. 2.

knowledgeability, and struggle for the sake of Almighty Allah to Imam `Alī (‘a), as well as statements declaring loyalty to him, renunciation of his enemies, and recognition of his divinely commissioned leadership, has been recorded by `Allāmah al-Majlisī, in *Biḥār al-Anwār*, and Shaykh al-Qummī, in *Mafātīḥ al-Jinān*.[59]

Third, there is a special formula that is reported to be addressed to Imam `Alī (‘a) when he is visited on the night and the day of the appointment of the Prophet to the Divine Mission (*al-mab`ath*), which is widely and unanimously celebrated on the twenty-seventh of Rajab by the individuals of the virtuous community.[60]

59- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:358; Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, p. 374.

60- It is historically known that the beginning of the Holy Prophet’s Divine Mission is inseparably attached to the revelation of the Holy Qur'ān, which undoubtedly was in the month of Ramaḍān and, more specifically, on the Night of Qadr, as is maintained by the following two verses of the Holy Qur'ān:

The month of Ramaḍān is that in which the Qur'ān was revealed. (2:185) ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ

Surely, We revealed it on the grand night. (97:1) ﭽ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ

Therefore, a question is always asked: On which date did the Holy Prophet’s Divine Mission start? However, to answer we say that the public revelation of the first part of the Holy Qur'ān was on the twenty-seventh of Rajab, while its revelation as a whole to the Holy Prophet was in the month of Ramaḍān and on the Night of Qadr. It is well-known that there were two kinds of revelations of the Holy Qur'ān:

The first kind was the gradual, progressive (i.e. partial) revelation, which lasted for a period of twenty-three years beginning with the Holy Prophet’s Divine Appointment up to His ⇨

This formula has been reported by Shaykh al-Mufīd, al-Shahīd, and Sayyid Ibn Ṭāwūs from whom `Allāmah al-Majlisī reported it. However, he then commented that he had not been acquainted with its chain of authority nor had he been informed about the dedication of a special formula to this anniversary, although, he added, the matter is one of the facts unanimously believed by the Shī`ah.[61] Shaykh al-Qummī has mentioned three different forms of this formula.

Fourth, a special formula has been reported to be addressed to Imam `Alī (‘a) on the day of his martyrdom, the twenty-first of Ramaḍān.

Shaykh al-Kulaynī, in *al-Kāfī*, and Shaykh al-Ṣadūq, in *al-*

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departure from the material world.
The other kind was the entire revelation that took place in the month of Ramaḍān and on the Night of Qadr, which is called the stage of perfection. Referring to this division in the revelation of the Holy Qur'ān, Almighty Allah has said:
ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ
This is a Scripture the revelations whereof are perfected and then expounded. It comes from One Wise, Informed. (11:1)
However, Almighty Allah knows best.
61- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:383.
Shaykh al-Qummī has put forth a question as to why these two formulas of *ziyārah* that are dedicated to the anniversaries of the Holy Prophet's birthday and his Divine Mission are exclusively addressed to Imam `Alī (‘a) rather than the Holy Prophet (ṣ) himself. He then answers that because Imam `Alī (‘a) is of the same self as the Holy Prophet (ṣ), to visit him should be the same as visiting the Holy Prophet (ṣ). Furthermore, this dedication to Imam `Alī (‘a) has been made to stress the precedence of Imam `Alī (‘a) over all the other companions of the Holy Prophet (ṣ). Nevertheless, he has been exposed to impartiality in this regard. Shaykh al-Qummī then cites two traditions confirming this fact. See *Mafātīḥ al-Jinān*, pp. 378-379.

Amālī, have reported that on the day when Imam `Alī (‘a) departed life as a martyr, the place was convulsed with weeping and people were stunned just like the day of the departure of the Holy Prophet (ṣ). Weeping and hurrying, a man came repeating the ritual statements of misfortune (i.e. We are Allah’s and to Him shall we return) and saying, “This day has the vicegerency of the Holy Prophet (ṣ) been interrupted.” When he arrived at the door of Imam `Alī’s house, he said:

رَحِمَكَ اللَّهُ يَا اَبَا الْحَسَنِ كُنْتَ اَوَّلَ الْقَوْمِ إِسْلاَماً وَاَخْلَصَهُمْ إِيمَاناً...

May Allah have mercy upon you, O Abu’l-Ḥasan (‘a). You were the first of all in accepting Islam and the most sincere of all in faith...

All the attendants kept silent until this man finished his words. He then wept, causing all the companions of the Holy Prophet (ṣ) to weep. They then searched for the man, but in vain. It is believed that this man was al-Khiḍr (‘a).[62]

Visiting the Holy Imams (‘a)

In addition to their emphasis on visiting the Holy Prophet, Imam `Alī, and Imam al-Ḥusayn (peace be upon them all), the Ahl al-Bayt (‘a) have laid similar emphasis on visiting the tombs of the Holy Imams (‘a) in general. This emphasis has been reported by many traditions (some of which have been previously cited under the topic of “Visiting the Holy Imams’ (‘a) Tombs”) which validate each other, some of which a reference will be made hereinafter.

Zayd has reported that he asked Imam al-Ṣādiq (‘a) about

62- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:355-379.
Shaykh al-Qummī has noted that the words of this formula of *ziyārah* are greatly similar to the words of the one dedicated to the anniversary of the Divine Mission.

the reward of one who visits the tomb of the Holy Prophet (ṣ). The Imam (‘a) answered:

كَمَنْ زَارَ اللهَ فِي عَرْشِه.

It shall be as if he has visited Almighty Allah at His Throne.[63]

Zayd further asked, “What is the reward of one who visits any one of you?”

The Imam (‘a) answered:

كَمَنْ زَارَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه.

He (who visits one of us) will be rewarded the same reward of one who has visited the Messenger of Allah.[64]

`Īsā ibn Rāshid has reported that he asked Imam al-Ṣādiq (‘a), “May Allah accept me as ransom for you! What is the reward of one who visits the tomb of Ḥusayn (‘a) and offers a two-unit prayer therein?”

The Imam (‘a) answered:

كُتِبَتْ لَهُ حِجَّةٌ وَعُمْرَةٌ.

He will be given the reward of one Ḥajj Pilgrimage and one `Umrah Pilgrimage.

“Is the same reward given to one who visits the tomb of any of the Imams, to whom obedience is obligatory?” asked the reporter. The Imam answered:

وَكَذَلِكَ كُلُّ مَنْ أَتَى قَبْرَ إِمَامٍ مُفْتَرَضَةٍ طَاعَتُهُ.

The same reward will be given to any one who visits the tomb of any of the Imams, obedience to whom is obligatory.[65]

`Abd al-Raḥmān ibn Muslim has reported that he visited Imam al-Kāẓim (‘a) and asked, “Which is better: to visit the tomb of Imam `Alī (‘a), Imam al-Ḥusayn (‘a), or one of

63- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:145, H. 31.
64- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:117, H. 5.
65- `Allāmah al-Majlisī, *Biḥār al-Anwār* 100:119, H. 18.

the other Holy Imams (‘a)?”
The Imam (‘a) answered:

يَا عَبْدَ الرَّحْمَنِ بْنَ مُسْلِمٍ، مَنْ زَارَ أَوَّلَنَا فَقَدْ زَارَ آخِرَنَا، وَمَنْ زَارَ آخِرَنَا فَقَدْ زَارَ أَوَّلَنَا، وَمَنْ تَوَلَّى أَوَّلَنَا فَقَدْ تَوَلَّى آخِرَنَا، وَمَنْ تَوَلَّى آخِرَنَا فَقَدْ تَوَلَّى أَوَّلَنَا، وَمَنْ قَضَى حَاجَةً لأَحَدٍ مِنْ أَوْلِيَاءِنَا فَكَأَنَّمَا قَضَاهَا لِجَمِيعِنَا. يَا عَبْدَ الرَّحْمَنِ، أَحْبِبْنَا وَأَحْبِبْ فِينَا وَأَحْبِبْ لَنَا وَتَوَلَّنَا وَتَوَلَّ مَنْ يَتَوَلاَّنَا وَأَبْغِضْ مَنْ يُبْغِضُنَا. أَلاَ وَإِنَّ الرَّادَّ عَلَيْنَا كَالرَّادِّ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه جَدِّنَا، وَمَنْ رَدَّ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه فَقَدْ رَدَّ عَلَى اللهِ. أَلاَ يَا عَبْدَ الرَّحْمَنِ، مَنْ أَبْغَضَنَا فَقَدْ أَبْغَضَ مُحَمَّداً، وَمَنْ أَبْغَضَ مُحَمَّداً فَقَدْ أَبْغَضَ اللهَ جَلَّ وَعَلاَ، وَمَنْ أَبْغَضَ اللهَ جَلَّ وَعَلاَ كَانَ حَقّاً عَلَى اللهِ أَنْ يُصْلِيَهُ النَّارَ وَمَا لَهُ مِنْ نَصِيرٍ.

O `Abd al-Raḥmān ibn Muslim, he who visits the first of us has in fact visited the last of us and he who visits the last of us has in fact visited the first of us. He who shows loyalty to the first of us has in fact shown loyalty to the last of us and he who shows loyalty to the last of us has in fact shown loyalty to the first of us. He who grants the needs of one of our loyalists, it is as if he has granted it for all of us. O `Abd al-Raḥmān, bear love for us, bear love for others on the basis of your love for us, and bear love for others for the sake of your love for us. Show loyalty to us, show loyalty to those who are loyalists to us, and detest those who detest us. Most surely, he who objects to us is the same as those who object to our grandfather, the Messenger of Allah, and he who objects to the Messenger of Allah (ṣ) has in fact objected to Almighty Allah. O `Abd al-Raḥmān, most surely, he who detests us has in fact detested Muḥammad (ṣ), and he who detests Muḥammad (ṣ) has in fact detested the All-exalted and All-majestic Lord, and whoever detests the All-exalted and All-majestic Lord, it will be then binding on Allah to expose him to Hellfire and for him there shall be no helper.[66]

66- `Allāmah al-Majlisī, *Biḥār al-Anwār* 100:121, H. 26.

Moreover, many traditions have conveyed the merits of visiting the tombs of each one of the Holy Imams (‘a). In the previous discussion of visiting the tomb of the Holy Prophet (ṣ), we cited some traditions appertaining to the merits of visiting the tombs of the Holy Imams (‘a) who are buried at al-Baqī` Cemetery. Let us now refer to more traditions in this respect.

Muḥammad ibn Aḥmad ibn Dāwūd reported Ibn Sinān to have asked Imam al-Riḍā (‘a) about the reward of one who visits the tomb of his father (Imam al-Kāẓim (‘a)).

The Imam (‘a) answered:

الْجَنَّةُ، فَزُرْهُ. Paradise is the reward. Therefore, you should visit him.[67]

According to another tradition, Zakariyyā ibn Ādam al-Qummī is reported to have quoted Imam al-Riḍā (‘a) as saying:

إِنَّ اللهَ نَجَّا بَغْدَادَ لِمَكَانِ قُبُورِ الْحُسَيْنِيِّينَ فِيهَا. Almighty Allah has delivered Baghdad from destruction because it contains the tombs of the descendants of Ḥusayn (‘a).[68]

According to a number of traditions, the visitation to Imam al-Kāẓim's tomb is similar in reward to visiting Imam al-Ḥusayn's.

According to another tradition, visiting the tomb of Imam al-Kāẓim (‘a) is similar to visiting the tombs of the Holy Prophet (ṣ) and Imam `Alī (‘a), although the latter enjoy special merits.[69]

Confirming the validity of each other, many other traditions,

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67- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:2, H. 5.
68- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:2, H. 6.
69- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:4, H. 19.

some of which have been validly transmitted, hold great merits for visiting the tomb of Imam `Alī ibn Mūsā al-Riḍā (‘a).

For instance, Ja`far ibn Muḥammad ibn `Imārah has reported on the authority of his father that Imam al-Ṣādiq (‘a), on the authority of his fathers, quoted the Holy Prophet (ṣ) as saying:

سَتُدْفَنُ بِضْعَةٌ مِنِّي بِأَرْضِ خُرَاسَانَ، لاَ يَزُورُهَا مُؤْمِنٌ إِلاَّ أَوْجَبَ اللهُ عَزَّ وَجَلَّ لَهُ الْجَنَّةَ وَحَرَّمَ جَسَدَهُ عَلَى النَّارِ.

A piece of my flesh will be buried in Khurāsān. No faithful believer visits him but that Almighty Allah shall be bound to award him Paradise and prohibit Hellfire from consuming his body.[70]

According to another tradition, Imam al-Riḍā (‘a) has said:

وَاللهِ مَا مِنَّا إِلاَّ مَقْتُولٌ شَهِيدٌ.

By Allah I swear, all of us will be killed as martyrs.

“Who will kill you, O son of Allah’s Messenger?” the Imam (‘a) was asked.

He answered:

شَرُّ خَلْقِ اللَّهِ فِي زَمَانِي يَقْتُلُنِي بِالسَّمِّ ثُمَّ يَدْفُنُنِي فِي دَارٍ مَضِيعَةٍ وَبِلاَدٍ غُرْبَةٍ أَلاَ فَمَنْ زَارَنِي فِي غُرْبَتِي كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ وَمِائَةِ أَلْفِ صِدِّيقٍ وَمِائَةِ أَلْفِ حَاجٍّ وَمُعْتَمِرٍ وَمِائَةِ أَلْفِ مُجَاهِدٍ وَحُشِرَ فِي

The wickedest of all the creatures of Allah in my time will kill me with poison and will bury me in a lost place and a strange land. Verily, whoever visits me in that far away land, Allah, the Almighty and Majestic, will record for him the reward of one hundred thousand martyrs, one hundred thousand veracious ones, one hundred thousand performers of Ḥajj and `Umrah, and one hundred thousand strivers (i.e.

70- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:31, H. 1.

زُمْرَتَنَا وَجُعِلَ فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ رَفِيقَنَا.

warriors for Allah's sake), and he will be resurrected with us and made our companion in the highest ranks of Paradise.[71]

Imam `Alī, the Commander of the Faithful (‘a), is reported to have quoted the Holy Prophet (ṣ) as saying:

سَتُدْفَنُ بِضْعَةٌ مِنِّي بِأَرْضِ خُرَاسَانَ مَا زَارَهَا مَكْرُوبٌ إِلاَّ نَفَّسَ اللهُ كُرْبَتَهُ وَلاَ مُذْنِب إِلاَّ غَفَرَ اللهُ ذُنُوبَهُ.

A piece of my flesh will be buried in Khurāsān. No agonized person visits him but that Allah shall certainly relieve him, and no sinful but that Allah shall certainly forgive him.[72]

As for the merits of visiting the tombs of the other Holy Imams (‘a), Imam Ḥasan ibn `Alī al-`Askarī (‘a) is reported, within the formula of *ziyārah* reported from to him, to have said:

قَبْرِي بِسُرَّ مَنْ رَأَى أَمَانٌ لأَهْلِ الْجَانِبَيْنِ.

My tomb shall be in Sāmarrā'. It is safety for the people of the two banks (of the river).[73]

Imam `Alī al-Hādī (‘a) is reported to have taught one of his companions a supplicatory prayer, one of whose introductory paragraphs reads as follows:

وَقَدْ سَأَلْتَاللهَ عَزَّ وَجَلَّ أَلاَّ يُخَيِّبَ مَنْ دَعَا بِهِ فِي مَشْهَدِي.

I have besought Allah, the Glorious and Majestic, not to disappoint any one who repeats this supplication at my shrine.[74]

Muḥammad al-Ḥimyarī is reported to have received a

71- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:32, H. 2.
72- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:33, H. 10.
73- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:448, H. 2.
74- `Allāmah al-Majlisī, *Biḥār al-Anwār* 50:127, H. 5.

document from Imam al-Mahdī (‘a) comprising the method of visiting him and offering salutation to him.

Apart from these unfamiliar reports, there have not been reported any other traditions holding the merits of visiting the tombs of the other Holy Imams (‘a) except the general traditions to which we have referred in the previous discussions.

At any rate, the quotations of special formulas of *ziyārah* that are dedicated to these Holy Imams (‘a) have been founded on the fact that visits to their tombs are too clear to require special texts, since they can be maintained by the large number of traditions that confirm, generally or specifically, recommendation of such visits. This may be the reason for the existence of special formulas of these Imams (‘a) in reference books of *ziyārah*—such as Ibn Qawlawayh’s *Kāmil al-Ziyārāt*, Shaykh al-Ṣadūq’s *al-Mazār*, and Shaykh al-Mufīd’s *al-Mazār*—whose compilers lived close to the ages of the Holy Imams (‘a). In plain words, the existence of numerous and detailed formulas as well as other brief formulas that are reported from the Holy Imams (‘a) themselves clearly prove that this trend was established by the Holy Imams (‘a) in their plans of building a virtuous community. They then taught their followers this trend and their followers, in turn, have taken it up since then.[75]

Epilogue

Before closing this discussion, it seems suitable to mention, yet briefly, two significant points, the details of which will be mentioned in another volume about the doctrinal aspect

75- Such formulas of *ziyārah* can be found in *Mafātīḥ al-Jinān* and volumes 100-102 of *Biḥār al-Anwār*.

in the Ahl al-Bayt's role in building a virtuous community.

- When visiting the tombs of the Holy Infallibles (‘a), a visitor is bindingly required to avoid doing any act that may be understood as ascribing partners to Almighty Allah or worshipping the one buried in the visited tomb.

Owing to the seriousness of this issue, the Holy Imams (‘a) have emphatically warned against such practices. In this respect, Zurārah has reported that he asked Imam al-Bāqir (‘a) whether it was or was not permissible to offer a prayer among tombs.

The Imam (‘a) therefore instructed:

صَلِّ بَيْنَ خلاَلَهَا وَلاَ تَتَّخِذْ مِنْهَا شَيْئاً قِبْلَةً، فَإِنَّ رَسُولَ الله صَلَّى اللهُ عَلَيْهِ وَآله نَهَى عَنْ ذَلِكَ وَقَالَ: لاَ تَتَّخِذُوا قَبْرِي قِبْلَةً وَلاَ مَسْجداً؛ فَإِنَّ اللهَ عَزَّ وَجَلَّ لَعَنَ الَّذِينَ إِتَّخَذُوا قُبُورَ أَنْبِيَاءِهِمْ مَسَاجِدَ.

You may offer a prayer in the empty areas between tombs but, you must never take any tomb as kiblah, since the Messenger of Allah (ṣ), warned against doing thus, “Do not take my tomb as kiblah or as place of prostration, because Almighty Allah has cursed those who had taken the tombs of their prophets as places of prostration.”[76]

According to another validly reported tradition, it has been instructively warned against circumambulating tombs. Al-Ḥalabī has reported Imam al-Ṣādiq (‘a) as saying:

لاَ تَشْرَبْ وَأَنْتَ قَائِمٌ، وَلاَ تَطُفْ بِقَبْرٍ، وَلاَ تَبُلْ فِي مَاءٍ نَقِيعٍ، فَإِنَّهُ

Do not drink (water) while you are standing up, do not circumambulate a tomb, and do not urinate in stagnant water. If one violates these

76- `Allāmah al-Majlisī, *Biḥār al-Anwār* 100:128, H. 7, as quoted from Shaykh al-Ṣadūq's *`Ilal al-Sharā'i`*.

مَنْ فَعَلَ ذَلِكَ فَأَصَابَهُ شَيْءٌ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ.

instructions and, as a result, something bad happens to him, he should then blame none but himself. [77]

Beyond doubt, this warning against taking the tombs as kiblah or prayer-places and against circumambulating them, means that it is forbidden to make these tombs in themselves kiblah by turning ones face towards them in prayer or prostrating before them, but there is no objection when such tombs lie in the direction of the kiblah. There is also no objection in establishing a mosque or a building around tombs. As understood from the topic of the tradition and the ruling mentioned therein, this warning is intended to avoid worshipping those buried in the tombs and deem worship of Almighty Allah far above all considerations.

Confirming this fact, all formulas of *ziyārah* are focused on believing in Almighty Allah as the One and Only God. They begin with statements of deeming Him greater than all things, praising Him, and thanking Him for granting the opportunity to visit the tomb of such holy persons, which is in fact a divine bliss. They strengthen the relationship between people and their religious leaders, the Holy Prophet and Imams (peace be upon them all) because they were the best individuals to establish the prayers, give

77- `Allāmah al-Majlisī, *Biḥār al-Anwār* 100:126, H. 3.
Having cited this tradition, the author of the book assumed that circumambulating a tomb might have meant excreting on a tomb, because the Arabic word '*ṭāf*' may be interpreted as circumambulation or excretion. He then cites points of evidence inferred from the Arabic language and from other traditions to prove his claim. Actually, this assumption is closer to reality than the earlier because it suits the other parts of the tradition all of which concentrate on anticipation of a physical contaminant. However, Almighty Allah knows best.

alms, enjoin the right, forbid the wrong, strive for the sake of Almighty Allah just as striving should be, and convey the messages of their Lord. In addition, these formulas include many other concepts of true monotheism.

- The tombs of the Holy Prophet and the Imams, peace be upon them all, are visited because they carry the bodies of these great figures who "*are alive and provided sustenance from their Lord*," in the words of the Holy Qur'ān. As a result, they hear the words of their visitors and respond to their greetings and salutations. A visitor is therefore required to derive from them all that he can attain when he visits them in their lifetimes, to express loyalty to them, love for them, and feelings of contact with them, to show them respect, to obey them, and to try his best to pattern his life after their examples. A visit to their tombs must never be only a soulless, physical exercise that expresses nothing but sanctification of dead, yet great, individuals and must never be blind imitation of pagan practices that are far removed from belief in Almighty Allah and the true eternal life of these holy persons. Such visits express belief in the eternal existence of these holy persons who embody a divine content and a special relationship with Almighty Allah. Once again, visits must be in response to the divine command of showing loyalty to them, following their examples, supporting them, and showing them reverence.

According to a validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَا مِنْ نَبِيٍّ وَلاَ وَصِيٍّ نَبِيٍّ يَبْقَى فِي الأَرْضِ أَكْثَرَ مِنْ ثَلاَثَةِ أَيَّامٍ حَتَّى يُرْفَعَ

When a prophet or a successor of a prophet dies, his soul, bones, and flesh are raised to the heavens in less

رُوحُـهُ وَعَظْمُـهُ وَلَحْمُـهُ إِلَـى الـسَّمَاءِ، فَإِنَّمَـا تُـؤْتَى مَوَاضِـعُ آثَـارِهِمْ لأَنَّهُـمْ يُبَلَّغُونَ مِـنْ بَعِيـدٍ الـسَّلاَمَ وَيَـسْمَعُونَهُمْ فِي مَوَاضِعِ آثَارِهِمْ مِنْ قَرِيبٍ.

than three days. However, their graves are visited because they are conveyed the greetings of those who greet them from a distance and they can hear those who visit them at the place of their graves.[78]

Visiting Saints and the Imams' ('a) Descendants

Derived from the traditions that call attention to visiting the tombs of the Holy Prophet (ṣ) and Imams ('a) and deal with the logic for and the outcomes of such visits, a general trend of visiting, building, and frequenting these tombs has been created among the milieus of the virtuous community. Moreover, the founding of many cities has been the result of a shrine or a tomb of an Imam or a descendant of an Imam therein, such as the cities of Najaf, Karbala, Qāsim, Ḥamzah, `Alī al-Sharqī, `Alī al-Gharbī, and many other cities in both Iraq and Iran. Thousands of well-constructed shrines of the Holy Imams' ('a) descendants or those related to them, as well as many scholars and saints, can be seen in Iraq. In Iran, as well as other Muslim countries, thousands of shrines are established.

The most famous shrines after the shrines of the Holy Imams ('a) are the following:

78- `Allāmah al-Majlisī, *Biḥār al-Anwār* 100:130, H. 13, as quoted from Ibn Qawlawayh's *Kāmil al-Ziyārāt*.
Apart from the meaning of raising to the heavens mentioned in this tradition and elaborately discussed by `Allāmah al-Majlisī, the most important point in this tradition is the last paragraph on which the Holy Imams ('a) wanted to shed light.

- ◊ Al-`Abbās ibn `Alī (‘a) at Karbala
- ◊ Muslim ibn `Aqīl at Kufa
- ◊ Al-Qāsim the son of Imam Mūsā al-Kāẓim (‘a) in Iraq
- ◊ Lady Fāṭimah al-Ma`ṣūmah the daughter of Imam Mūsā al-Kāẓim (‘a) in the holy city of Qum[79]
- ◊ Sayyid Aḥmad the son of Imam al-Kāẓim (‘a) at Shiraz
- ◊ Sayyid `Abd al-`Aẓīm al-Ḥasanī at Ray, southern Tehran[80]
- ◊ Lady Zaynab bint `Alī (‘a) in Syria

According to one tradition her shrine is in Damascus, but according to another tradition her tomb is in Cairo, along with a shrine of Imam al-Ḥusayn's head.[81]

79- About this great lady, some traditions hold that Imam al-Riḍā (‘a) has recommended visiting her tomb in Qum, saying:

مَنْ زَارَهَا فَلَهُ الْجَنَّةُ. Paradise is the reward of one who visits her.

This tradition has been reported in the books of *Kāmil al-Ziyārāt* by Ibn Qawlawayh and *Thawāb al-A`māl* and *`Uyūn Akhbār al-Riḍā* by Shaykh al-Ṣadūq. *See* `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:265, H. 1.

80- Some traditions, yet incompletely transmitted, hold that Imam Ḥasan al-`Askarī (‘a) has likened a visit to the tomb of `Abd al-`Aẓīm al-Ḥasanī to a visit of Imam Ḥusayn's tomb. *See* `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:268.

81- Historians disagree about the place of Lady Zaynab's tomb. Some say that she was buried in the outskirts of Damascus, others in Cairo, Egypt, and others in other places. However, the first two burial places are familiarly known by the followers and devotees of the Ahl al-Bayt (‘a) as well as by Muslims in ⇨

These tombs are frequently visited by the individuals of the virtuous community who live in their vicinities. Usually and on certain nights and days, they gather at these tombs, which are visited by people coming from a distance and from other countries.

The practice of visiting the tombs and reciting the formulas of *ziyārah* therein, by the followers of the Ahl al-Bayt (‘a), is a weekly—if not a daily exercise for those who live nearby.

Common Times of Ziyārah

Although there are no certain times for visiting the holy shrines of the Holy Prophet (ṣ), the Holy Infallibles (‘a) and their descendants, there are particular religious occasions on which these shrines are visited with special interest and in large numbers because they provide the best opportunities for people to make a visit.

For instance, the anniversaries related to the Holy Imams (‘a) or their descendants—such as their birthdays, deaths, and martyrdoms—acquire a special reason for visiting the celebrated Imam (‘a) or holy person.

Thursday nights and Fridays also hold a special significance because they are ritually preferred to the other nights and days and because they represent the weekend of Muslims. Traditions have mentioned great reward and merit for those who visit Imam al-Ḥusayn’s tomb on Thursday nights.

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general. About the burial place of Imam Ḥusayn’s head there is also disagreement. Some believe that the head was buried in Damascus while others believe it to have been carried to Cairo and buried there. However, the followers of the Ahl al-Bayt (‘a) generally believe that the head was buried in Karbala with the Imam’s body by the captives when they returned from Kūfah.

Other important days are the feast days because they are blessed holidays.

In addition, the summer holiday is also a factor of encouragement since families find a good opportunity to travel and practice the religious ritual of visiting, especially for those who live in remote regions. Accordingly, on such occasions, some holy shrines, such as those of Imam Riḍā, Imam al-Ḥusayn, Imam `Alī,[82] and Lady Zaynab in Damascus, peace be upon them all, witness a great presence of visitors that sometimes amount to more than one million.

Comprehensive Formulas of Ziyārah

In addition to the special formulas that are exclusively addressed to a certain holy person while visiting his tomb, there are other comprehensive formulas that can be

82- Under certain circumstances, the number of visitors to some holy shrines decreases relatively because of the political conditions of the country in which these shrines exist. For instance, there was a remarkable decrease in the number of the visitors to the holy shrines in Iraq because the criminal regime of the Baathists were hostile towards the visitors, banned such visits, and exerted pressure on them and on all people generally. In Iran during the days of the eight-year Iraq-Iran war imposed on Iran and due to the blockade exercised on the Islamic Republic of Iran by the governments of the countries where followers of the Ahl al-Bayt (‘a) live, the number of visitors to the holy shrines decreased. However, it can be obviously observed that the number has began to incredibly increase these days, as reports have it that five million persons presented themselves in the holy shrine of Imam Riḍā (‘a) to participate in the pilgrimage of Arba`īn last year, and three million for the pilgrimage on al-Ghadīr. On other occasions, several million present themselves at this holy shrine to celebrate other anniversaries.

addressed to all the Holy Imams of the Ahl al-Bayt (‘a) at their holy shrines and the shrines of their descendants without exception.

These comprehensive formulas comprise excellent texts, with respect to their linguistic structure, and include lofty all-inclusive contents with respect to denotation.

The most famous of these comprehensive formulas are the following:

1. The briefest among all the other comprehensive formulas of *ziyārah*, the *ziyārah* of *amīnullāh*, to which a previous reference has been made, is the most highly considered and most precise in content, in the words of Shaykh al-Qummī. Although brief, this formula covers statements of greetings addressed to the visited holy person, statements of praying to Almighty Allah for oneself, and statements of confidential talk with Him.

2. Most comprehensive and most famous, the Major Comprehensive Formula of *Ziyārah* (*al-Ziyārah al-Jāmi`ah al-Kabīrah*) is reported from Imam `Alī ibn Muḥammad al-Hādī (‘a). Describing this formula, `Allāmah al-Majlisī states that it is the most accurate with respect to its chain of authority, the most inclusive, the most eloquent with respect to its expression, the most persuasive with respect to its meaning, and the highest in standing.[83]

A number of scholars have undertaken the mission of explaining, elucidating, and construing the paragraphs of this formula in general and the sections that give a

83- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:144. Some details about this formula of *ziyārah* have been mentioned in the pages 127-144 of this reference book. It has been also mentioned in Shaykh `Abbās al-Qummī’s *Mafātīḥ al-Jinān*, pp. 544.

somewhat false impression in particular, trying their best to decode such mysterious meanings in order to close the door in the face of any possible objection or criticism. Amongst such scholars are `Allāmah al-Majlisī, the father of the compiler of *Biḥār al-Anwār*, Sayyid Muḥammad ibn `Abd al-Karīm al-Ṭabāṭabā'ī, known as Sayyid al-Borojerdī, Sayyid `Abdullāh Shabbar, and many others.

3. The comprehensive formula of *ziyārah* known as *al-Ziyārah al-Jāmi`ah li-A'immat al-Mu'minīn* (the Comprehensive Formula of *Ziyārah* of the Imams of the Faithful) has been reported by Sayyid Ibn Ṭāwūs from the Holy Imams (‘a), in *Miṣbāḥ al-Zā'ir*. He mentions certain etiquettes in this formula, practiced during the journey of visit. Coming in the second place after the abovementioned Major Comprehensive Formula, this formula includes highly considered doctrinal, social, and political imports. It has been also reported by `Allāmah al-Majlisī as the fifth formula.[84]

4. Ibn Qawlawayh, in *Kāmil al-Ziyārāt*, Shaykh al-Kulaynī, in *al-Kāfī*, and Shaykh al-Ṣadūq, in *`Uyūn Akhbār al-Riḍā* and *man-lā-yaḥḍuruhu'l-faqīh*, have reported that Imam al-Riḍā (‘a), when asked about presenting oneself at the shrine of Imam Mūsā al-Kāẓim (‘a), said:

“You may pray in the mosques surrounding his tomb. It is however acceptable to say the following (form of *Ziyārah*) at all the shrines of the Imams (‘a):

اَلسَّلاَمُ عَلَى اَوْلِيَاءِ اللهِ وَاَصْفِيَائِهِ
اَلسَّلاَمُ عَلَى اُمَنَاءِ اللهِ وَاَحِبَّائِهِ...

Peace be upon Allah's friends and well-chosen ones! Peace be upon Allah's trustees and beloved ones...

84- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:162; Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, Appendix, pp. 577.

This formula of *ziyārah* is acceptable at all visits. You may then invoke Almighty Allah's blessings upon the Holy Prophet and his Household, peace be upon them all, by mentioning their names respectively. You may also imprecate His curse on their enemies and then pray to Him for any thing you wish for yourself as well as for the believing men and women." This formula of *ziyārah* is brief and all-inclusive.[85]

Amounting to fourteen, `Allāmah al-Majlisī has referred to another set of comprehensive formulas most of which have not been ascribed to any of the Holy Imams ('a); therefore, there is the probability that these formulas have been composed by ordinary people.

Within the supplications on the Day of `Arafāt, Shaykh al-Qummī has mentioned another comprehensive formula of *ziyārah* ascribed by Sayyid Ibn Ṭāwūs to Imam al-Ṣādiq ('a). However, this formula is lengthy and lacks confirmation.[86]

In addition to these comprehensive formulas, the compilers of books regarding *ziyārah* have mentioned other formulas dedicated to the days of the week. They have therefore dedicated each day to one or more of the Holy Infallibles. Saturday is dedicated to the Holy Prophet, Sunday to Imam `Alī ibn Abī-Ṭālib, Monday to Imams Ḥasan and Ḥusayn, Tuesday to Imams Zayn al-`Ābidīn, al-Bāqir, and al-Ṣādiq, Wednesday to Imams al-Kāẓim, al-Riḍā, al-Jawād, and al-Hādī, Thursday to Imam al-`Askarī, and Friday to Imam al-Mahdī, ***peace be upon them all***. The compiler of *Miṣbāḥ al-Zā'ir* has added Lady Fāṭimah al-Zahrā' to the Holy Prophet, peace be upon them both, by dedicating an

85- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:126; Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 543.
86- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:126-209; Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 552.

invocation of blessings upon her.

The author of *Biḥār al-Anwār* has also mentioned a tradition corroborating this division of days along with formulas of *ziyārah* that are dedicated to each Imam (‘a) on his day and formulas of invocations of blessings upon each one of them.[87]

87- `Allāmah al-Majlisī, *Biḥār al-Anwār* 102:210-230.

Chapter Two:
The General Rituals Of Islam
Rituals Of Specific Days And Nights

1. The Night of Qadr

2. `Īd al-fiṭr and `Īd al-Aḍḥā

3. Thursday Night and Friday

4. The Four Nights

5. Day of `Āshūrā'

6. `ĀshūRā' and the Umayyads

7. Other Days

RITUALS OF SPECIFIC DAYS AND NIGHTS

Islam has defined certain laws and duties to be performed as religious rituals on specified days and nights. For all Muslims, the first of Shawwāl (`Īd al-Fiṭr), the tenth of Dhu'l-Ḥijjah (`Īd al-Aḍḥā), and Fridays are known to be days of performing certain Islamic rituals. On the first two days, considered the most celebrated feast days in Islam, a prayer similar to the congregational Friday Prayer is offered, but with a slight difference. The ritual sermon is delivered after completing the prayer, while the sermon of the Friday Prayer is delivered prior to the performance of the prayer. The other difference is that the Friday Prayer is offered after midday, while the `Īd Prayer is offered during the early hours of the day.

On the two days of `Īd, it is obligatory to give alms under a certain title. On `Īd al-Fiṭr, a poor-rate called *zakāt al-fiṭrah* (fast-breaking rate) must be paid, and on `Īd al-Aḍḥā, an offering must be made by a pilgrim who is performing the obligatory Ḥajj. Furthermore, it is highly recommended to give voluntary alms on these days, especially in the form of slaughtering an animal as an offering by those other than pilgrims performing the Ḥajj. Other rituals and acts of worship, such as certain supplications and exchanging visits among brethren-in-faith and relatives, are also highly advised and customarily carried out by Muslims.

On Fridays, it is obligatory to hold the well-known Friday Prayer, of which an indication has been made in the Holy Qur'ān,[88] which is sometimes binding and at other times

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88- The Holy Qur'ān reads:

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optional according certain conditions mentioned by scholars in their theses of practical laws (*Risālah*).

Suspending all their usual daily activities, Muslims dedicate the days of `Īd to acts of worship and righteous deeds.

The Night of Qadr is the most known amongst the nights specified for performing specific rituals. It is the night that Almighty Allah has bestowed with special honor and esteem, preferring it to one thousand months. It is also the night on which He revealed the Holy Qur'ān and specified for decreeing the affairs of man and making clear every wise affair. He has thus said:

Begin with the Name of Allah, the Most Gracious, the Most Merciful. Surely, We revealed it on the grand night. And what will make you comprehend what the grand night is? The grand night is better than a thousand months. The angels and the Spirit descend in it by the permission of their Lord for every affair. Peace prevails until the break of dawn. (97:1-5)

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ

O you who believe, when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading. That is better for you, if you knew. But when the prayer is ended, then disperse abroad in the land and seek Allah's grace, and remember Allah much, that you may be successful. (62:9-10)

ﭐ ﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ ﭘ ﭙ ﭚ ﭛ ﭜ ﭝ ﭞ ﭟ ﭠ ﭡ ﭢ ﭣ ﭤ ﭥ ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ

He has also said:

Surely, We revealed it on a blessed night. Surely, We are ever warning. Therein, every wise affair is made distinct, a command from Us. Surely, We are the senders of messengers. (44:3-5)

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There is a consensus among Muslims on honoring this blessed night, which falls in the month of Ramaḍān as is understood from the Holy Qur'ān, although there is disagreement as to which night of Ramaḍān it is.

The Ahl al-Bayt's Method Concerning the Rituals of Particular Days and Nights

In this discussion, I refer to the Islamic method preserved by the Ahl al-Bayt (‘a) and provided to the Muslim community through their knowledge of the religious code of law—one of their distinctive features.

THE NIGHT OF QADR

In terms of honor, significance, and standing, the Night of Qadr is considered the most important night in the whole year, since Almighty Allah has revealed an entire Sūrah (i.e. chapter of the Holy Qur'ān) with regard to it, introducing it as the night on which all wise affairs are made clear. In addition, many traditions report the merit, distinction, significance, and outcome of this night. Here are some examples in which the Holy Imams (‘a) are reported to have said:

فَالْمَلاَئِكَةُ فِيهَا لَمْ تَزَلْ تَخْفِقُ بِأَجْنِحَتِهَا بِالسَّلاَمِ وَالرَّحْمَةِ مِنْ لَدُنْ صَلاَةِ الْمَغْرِبِ إِلَى طُلُوعِ الْفَجْرِ.

On the Night of Qadr, the angels keep on flapping their wings with peace and mercy from the time of the sunset prayer (*maghrib*) up to the break of dawn.

وَلاَ يَحِلُّ لِكَوْكَبٍ أَنْ يُرْجَمَ بِهِ فِيهَا حَتَّى يُصْبِحَ.

On the Night of Qadr, no flaming asteroid is thrown until morning.

وَالْعِبَادَةُ وَالْعَمَلُ الصَّالِحُ فِيهَا خَيْرٌ مِنْ عِبَادَةِ أَلْفِ شَهْرٍ.

On the Night of Qadr, worship and righteous acts are more valuable than the devotional acts of one thousand months.

الْعَمَلُ فِيهَا يُعَادِلُ التَّهَيُّؤَ لِلْجِهَادِ فِي سَبِيلِ اللهِ أَلْفَ شَهْرٍ.

Devotional acts on the Night of Qadr are equal (in reward) to preparing oneself to struggle for the sake of Allah for one thousand months.[89]

89- Refer to the exegesis of Sūrah al-Qadr (No. 97) in the following two reference books of *tafsīr*: *al-Durr al-Manthūr* and ⇨

In conclusion, the merits of the Night of Qadr as inferred from the Holy Qur'ān and Sunnah are:

1. The Night of Qadr is an opportunity and a bliss that Almighty Allah has granted the individuals of this Muslim community so that they may express their existence and embody their goals and aspirations by performing righteous acts, showing repentance to Almighty Allah, and reverently imploring His Mercy. When he chooses the most appropriate time for performing a deed, man can achieve whatever he wishes to achieve and then give to his deeds great and expansive aspects and values that should be more extensive than the defined term of man's life in this world. This fact is visible in some deeds performed under special circumstances and regarded as the best time for doing them. For instance, the Holy Prophet (ṣ), describing the situation of Imam `Alī ('a) when he responded to `Amr ibn `Abd-Wudd's mocking remarks against Islam and bravely fought and killed him in the Battle of al-Khandaq (the ditch), is reported to have said:

ضَـرْبَةُ عَلِـيٍّ يَـوْمَ الْخَنْـدَقِ تَعْدِلُ عِبَادَةَ الثَّقَلَيْنِ.

The stroke of `Alī on that day of the Battle of al-Khandaq is equal to the total worship of both groups of creatures (men and jinn).

This was because of its value in that specific time and under those special circumstances.

2. The Night of Qadr is the night on which decrees about the affairs of humans are decided. In plain words, it is the night wherein all divine decisions for the whole year are taken. Generally, divine decisions are made according to universal (i.e. material) order and discipline and according to the divine system that rules the sequence of causes and

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Nūr al-Thaqalayn.

effects. At other times, divine decisions are made according to divine commands that are beyond the limits of the universal system. To this fact, the Holy Qur'ān has referred in many verses, such as the following:

Our command is but as the twinkling of an eye. (54:50) ٱ پ پ پ پ پ

His command, when He intends anything, is only to say to it, "Be" and, it is. (36:82) □ □ □ □ □ □ □ □ □ □ □

The month of Ramaḍān is a time for the faithful to ascend the ranks of perfection by performing acts of devotion, and also a time to gain Divine decisions that are compatible with Divine mercy.

The Date of the Night of Qadr

Although traditions reported from the Holy Prophet (ṣ) and the Ahl al-Bayt (ʻa) agree that the Night falls in the month of Ramaḍān, they disagree about its precise date. Some traditions hold that such disagreement, or concealment, has been done on purpose, and it is aimed at making the righteous people practice as many righteous deeds, supplications, whispered prayers, and implorations to Him as possible. In this respect, one of the Infallibles (ʻa), when asked which night was the Night of Power (the twenty-first or the twenty-third of Ramaḍān), he did not identify it but said:

So easy it is to act on two nights in order to win one's desire. مَا أَيْسَرَ لَيْلَتَيْنِ فِي مَا تَطْلُبُ!

What will harm you if you act righteously on two nights? مَا عَلَيْكَ أَنْ تَفْعَلَ خَيْراً فِي لَيْلَتَيْنِ؟

The nineteenth, twenty-first, and twenty-third nights of Ramaḍān are familiarly known to be the Nights of Qadr. However, the last is the most confirmed, according to the

many traditions available. This night is also called the Night of al-Juhanī, one of the Muslims who lived in the outskirts of Madīnah. When al-Juhanī asked the Holy Prophet (ṣ) to identify for him a night in which he should occupy himself exclusively in acts of worship, the Holy Prophet (ṣ) named the twenty-third night of Ramaḍān. Using this as proof, traditions mention more acts of worship to be practiced on this night than any other night.[90]

Devotional Acts on the Night of Qadr

Consistent with the nature of the Night of Qadr, the devotional acts dedicated to this night are mostly common to the three nights. The acts are divided into two categories: common (to the three nights) and particular (to each night).

Traditions urge that the following acts be practiced on all three nights, one of which is expected to be the Night of Qadr:

- Bathe
- Offer a two-unit prayer imploring divine forgiveness
- Utter the supplication of release from Hellfire and granting of all requests in the name of the Holy Qur'ān
- Utter the supplication of granting requests in the name of the Holy Qur'ān and the faithful believers and then beseech in the names of Almighty Allah and the Fourteen Infallibles (‘a)
- Perform *ziyārah* of Imam al-Ḥusayn (‘a)
- Spend the whole night in acts of worship

90- It is not inaccurate to say that these three nights are interrelated in the sense that the first night is an introduction to the third, the second a preparation for it, and the third the Night itself. Thus, the manner is perfected on the night of the twenty-third of Ramaḍān.

- Offer one hundred units of prayer, utter as many appeals for divine forgiveness as possible, and supplicate for worldly and religious desires for oneself and one's parents, relatives, friends, and other believers, both alive and dead
- Utter as many invocations of blessings upon the Holy Prophet and his Household (s) as possible
- Utter litanies of praise, thankfulness, glorification, and exaltation, exclaim God to be the Most Great, and profess Him as the One and Only God:

Specific supplications have been mentioned for these nights. In this respect, Shaykh al-Kaf`amī reports Imam Zayn al-`Ābidīn ('a) prayed using the supplication that begins with the following statement:

اللَّهُمَّ إِنِّي اَمْسَيْتُ لَكَ عَبْداً دَاخِراً لاَ اَمْلِكُ لِنَفْسِي نَفْعاً وَلا ضَرّاً...

O Allah: surely, I am on this evening Your passive slave; I have no control over harm or benefit to myself...

Reading the famous *Du`ā' al-Jawshan al-Kabīr* and *Du`ā' al-Jawshan al-Ṣaghīr* supplications are also reported to be recommended on these nights since these two supplications comprise verses expressing glorification of Almighty Allah as well as proclamations of His greatness and declarations that He is the One and Only God. These supplications can fill the whole night and thus fulfill the recommended act of spending the whole night in devotional acts.

- Seeking more religious knowledge—concerning religious laws, ethics, and concepts—is regarded, in the words of Shaykh al-Ṣadūq, as the best act one may perform on these nights[91]

91- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 225-226.

Besides these, there are certain acts dedicated to each of these three nights.

Imploring divine forgiveness (*istighfār*) one hundred times and repeatedly invoking His curse on the slayers of Imam `Alī (‘a) are two acts that are identified to be performed exclusively on the nineteenth night. This is because on this night, Imam `Alī (‘a) was fatally wounded by the poisoned sword of `Abd al-Raḥmān ibn Muljam, the accursed Kharijite.

There are also two other supplications generally repeated on every night of Ramaḍān, and on this night exclusively. The first supplication begins with this statement:

اللَّهُمَّ اجْعَلْ فِيمَا تَقْضِي وَتُقَدِّرُ مِنَ الاَمْرِ الْمَحْتُومِ...

O Allah: at the time of making decisions that are inevitable…

The second begins with the following statement:

يَا ذَا الَّذِي كَانَ قَبْلَ كُلِّ شَيْءٍ...

O He Who has always been there before all things…

Being more probably the Nights of Power, the twenty-first and twenty-third nights of Ramaḍān are marked by additional devotional acts. On the twenty-first night, the acts and supplications of the last ten nights of Ramaḍān, distinguished by devotional acts, also begin. On these nights, the Holy Prophet (ṣ) used to fold his bed and ready himself for worship. He furthermore used to confine himself to the mosque where a tent made of camel hair was set up for him.

Traditions have also laid emphasis on spending the twenty-first night of Ramaḍān with prayers, supplications, invocations of blessings upon the Holy Prophet and his Household (s), and cursing their enemies and oppressors. On this night, Imam `Alī (‘a) departed life as a martyr; it is

therefore advised to read his *ziyārah*.[92]

The most probable Night of Qadr, the twenty-third night of Ramaḍān has other special acts, including recitations from the Holy Qur'ān, especially certain *sūrahs* such as *al-`Ankabūt, al-Rūm,* and *al-Dukhān*, as well as repetition of Sūrah al-Qadr one thousand times. It is also highly recommended to perform or read the *ziyārah* of Imam al-Ḥusayn (‘a) on this night.

The following supplication to hasten the relief of Imam al-Mahdī (‘a) is highly recommended:

اَللَّهُمَّ كُنْ لِوَلِيِّكَ الْحُجَّةِ ابْنِ الْحَسَنِ صَلَوَاتُكَ عَلَيْهِ وَعَلَى آبَائِهِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ وَلِيّاً وَحَافِظاً وَقَائِداً وَنَاصِراً وَدَلِيلاً وَعَيْناً حَتَّى تُسْكِنَهُ اَرْضَكَ طَوْعاً وَتُمَتِّعَهُ فِيهَا طَوِيلاً

O Allah, (say) “be” for Your representative, al-Ḥujjah (the Proof), the son of Ḥasan—Your blessings be on him and on his forefathers—now and for all time, as our Imam, guardian, leader, helper, guide, and watcher such that You permit him to prevail on Your lands extending his reign forever.

It is of course highly advisable to repeat this supplication at all times.

Some short supplications mentioned in reference books of supplications are also recommended for this night.

Finally, it seems important to say that the days that follow the Nights of Qadr enjoy special value and significance similar to the Nights of Qadr just as Thursday nights (the eves of Friday) acquire special significance from Fridays. This is maintained by validly reported traditions.[93]

92- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 227-234.
93- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 236.

`Īd al-Fiṭr and `Īd al-Aḍḥā

The two days of `Īd merge with each other in a set of common laws:

- It is forbidden to fast on these two days.
- It is obligatory, or recommended under certain conditions, to perform a special prayer the details and conditions of which are available in the books of practical laws by scholars.
- It is obligatory, or recommended under certain conditions, to defray a special poor-rate.
- It is recommended to supplicate Almighty Allah and exchange visits with brethren-in-faith.

Moreover, the Ahl al-Bayt (‘a) have emphasized other matters for these two days:

- Carry out certain acts and utter certain litanies and supplicatory prayers, especially on `Īd al-Fiṭr: In *al-Ṣahīfah al-Sajjādiyyah*, there is a supplication to be read exclusively on these two days.
- Bathe
- Adorn oneself, use perfume, wear one’s best clothes, and be clean
- Perform the *ziyārah* of Imam al-Ḥusayn (‘a)
- The special merit of these two days doubles the reward of any recommended act

THURSDAY NIGHTS AND FRIDAYS

Thursday nights and Fridays excel all other days in eminence and honor. In traditions reported from the Ahl al-Bayt (‘a), Friday is described as a most luminous day. Every hour Almighty Allah releases six hundred thousand persons from Hellfire, doubles rewards for good deeds, erases the punishments of the evildoings committed thereon, raises ranks, grants requests, relieves people from agonies, responds to prayers, forgives sins, accepts repentance, sends sustenance, and takes vengeance against the offenders on behalf of the offended.

In this connection, let us cite three validly reported traditions:

1. Imam al-Riḍā (‘a) is reported to have quoted the Holy Prophet (ṣ) as saying:

إِنَّ يَوْمَ الْجُمُعَة سَيِّدُ الأَيَّام؛ يُضَاعفُ اللهُ عَزَّ وَجَلَّ فِيه الْحَسَنَات وَيَمْحُو فِيه السَّيِّئَات وَيَرْفَعُ فِيه الدَّرَجَات وَيَسْتجيبُ فِيه الدَّعَوَات وَيَكْشفُ فِيه الْكُرُبَات وَيَقْضِي فِيه الْحَوَائجَ الْعظَامَ. وَهُوَ يَوْمُ الْمَزِيد؛ لله فِيه عُتَقَاءُ وَطُلَقَاءُ منَ النَّار. مَا دَعَا فِيه أَحَدٌ منَ النَّاس وَعَرَفَ حَقَّهُ وَحُرْمَتَهُ إِلاَّ كَانَ حَقّاً عَلَى الله عَزَّ وَجَلَّ أَنْ يَجْعَلَهُ منْ عُتَقَاءه وَطُلَقَاءه منَ النَّار.

Verily, Friday is the master of days. On Fridays, Almighty Allah doubles the rewards (for good deeds), erases punishments (for evildoing), raises ranks (of faith), responds to prayers, relieves people from misfortunes, and grants grand requests. Friday is the day of bonus. Almighty Allah, on Fridays, releases numerous individuals from Hellfire. When a person prays to Him on Friday, believing in the true standing and the sanctity of this day, it will be incumbent upon Almighty Allah to release that person from Hellfire. If that individual dies on that day

فَإِنْ مَاتَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ مَاتَ شَهِيداً وَبُعِثَ آمِناً، وَمَا إِسْتَخَفَّ أَحَدٌ بِحُرْمَتِهِ وَضَيَّعَ حَقَّهُ إِلاَّ كَانَ حَقّاً عَلَى اللهِ عَزَّ وَجَلَّ أَنْ يُصْلِيَهُ نَارَ جَهَنَّمَ إِلاَّ أَنْ يَتُوبَ.

or its eve, he or she will be considered like a martyr and be secure when resurrected (on the Day of Judgment). Conversely, if anyone belittles the sanctity of this day and disrespects its standing, it will be incumbent upon Almighty Allah to cast that person into Hellfire unless he or she repents thereafter.[94]

2. Imam al-Bāqir (‘a) is reported to have said:

مَا طَلَعَتِ الشَّمْسُ بِيَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ. وَإِنَّ كَلاَمَ الطَّيْرِ إِذَا لَقِيَ بَعْضُهَا بَعْضاً: سَلاَمٌ سَلاَمٌ، يَوْمٌ صَالِحٌ.

Sunlight never fell on a day better than Friday. When birds meet each other on this day, they greet each other, saying: Peace! Good day![95]

3. Imam al-Ṣādiq (‘a) is reported to have said:

مَنْ وَافَقَ مِنْكُمْ يَوْمَ الْجُمُعَةِ فَلاَ يَشْتَغِلَنَّ بِشَيْءٍ غَيْرِ الْعِبَادَةِ، فَإِنَّ فِيهِ يُغْفَرُ لِلْعِبَادِ وَتُنَزَّلُ عَلَيْهِمُ الرَّحْمَةُ.

On Fridays, do not engage yourselves with anything other than acts of worship, for the servants’ shortcomings are forgiven and Divine mercy descends on Fridays.[96]

When meeting the qualifications and conditions mentioned by master jurisprudents in their theses of practical laws, it is also obligatory to perform the Friday Prayer.

In addition, another set of recommended acts are performed on Thursday nights and Fridays. The details of these acts can be referred to in books on supplications and

94- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 29.
95- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 30.
96- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 30.

recommended acts. However, the following list comprises the most prominent of these acts:

- Bathe (*ghusl*) on Fridays (some scholars deem this to be obligatory)
- Recite the Holy Qur'ān, especially Sūrahs al-Kahf (No. 18), al-Raḥmān (No. 55), al-Aḥqāf (No. 46), al-Mu'minūn (No. 23), and al-Wāqi`ah (No. 56).
- Spend liberally on dependents, give alms, and do charitable acts, especially for one's family members
- Wear dressy clothes, be neat and tidy, and use perfume
- Offer special prayers, such as those attributed to the Holy Prophet, Imam `Alī, Lady Fāṭimah al-Zahrā', and Ja`far al-Ṭayyār (the two-winged), peace be upon them all, as well as prayers attributed to the Holy Imams (‘a). Repeat as frequently as possible the invocation of blessings upon the Holy Prophet and his Household (s).
- Read supplications and litanies dedicated to Fridays, such as *Du`ā' Kumayl*, Imam Zayn al-`Ābidīn's Supplication on Friday, *Du`ā' al-Simāt*, and many others, such as the two supplications beginning with the following two statements respectively:

اللَّهُمَّ مَنْ تَهَيَّأَ فِي هَـذَا الْيَـوْمِ اَوْ تَعَبَّأَ اَوْ اَعَدَّ وَاسْتَعَدَّ...

O Allah, if one, on this day, prepares oneself or takes pains or gets ready ...

اللَّهُـمَّ يَـا شَـاهِدَ كُـلِّ نَجْـوَى وَمَوْضِعَ كُلِّ شَكْوَى...

O Allah, Witness of all the secrets of the hearts, Hearer of all complaints...

- Repeat the Four Statements of Glorification (*al-Tasbīḥāt al-Arba`ah*) and the other famous litanies
- Read the *ziyārah* of Imam al-Ḥusayn (‘a) on Thursday nights and the Holy Prophet (s) and the other Holy Imams (‘a) on Friday mornings. Visit graves and one’s brothers-in-faith.
- Learn about religious laws and affairs

THE FOUR EVES

The night before the Day of `Īd al-Fiṭr, the night before the Day of `Īd al-Aḍḥā, the eve of the 1st of Rajab, and the eve of the fifteenth of Sha`bān are four nights having the same significance and merit and are recommended to be spent in acts of worship.

Imam al-Ṣādiq (‘a) has reported, on the authority of his fathers, that Imam `Alī (‘a) liked devoting himself to worship four nights in the year: the eve of the 1st of Rajab, the eve of the 15th of Sha`bān, the night before `Īd al-Fiṭr, and the night before immolation (`Īd al-Aḍḥā).

There are some common acts advised for these four nights. They are as follows:

- Read the *ziyārah* of Imam al-Ḥusayn (‘a)—an act performed on all distinctive nights of the year, as is maintained from a general review of this act
- Bathe on all these nights except the night before `Īd al-Aḍḥā
- Read the supplication that begins with the following statement:

يَا دَائِمَ الْفَضْلِ عَلَى الْبَرِيَّةِ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ

O He Who is continuous in His Favor upon creatures! O He Who openhandedly bestows gifts!....

Each one of these four nights is spent in worship.

The Night Before `Īd al-Fiṭr

Numerous traditions talk about the merits of spending this night in acts of worship. Reports say that this night is not

less significant than the Night of Qadr. Recommended acts:

- Bathe
- Spend the night in acts of worship, such as prayers, supplications, entreaties for divine forgiveness; stay overnight in mosques
- Utter the "Four Statements of Exclaiming Almighty Allah's Greatness" (*al-Takbīrāt al-Arba`ah*) immediately after Sunset, in the Evening, at Dawn, and during `Īd Prayers
- Offer a variety of prayers in order to pass the whole night in acts of worship
- Read the *ziyārah* of Imam al-Ḥusayn (‘a)
- Read the supplication that begins:

يَا دَائِمَ الْفَضْلِ عَلَى الْبَرِيَّةِ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ

O He Who is continuous in His Favor upon creatures! O He Who openhandedly bestows gifts!....

The Night Before `Īd al-Aḍḥā

The doors of the skies are opened on this blessed night. Special supplications are reportedly read on this night while stopping at *al-mash`ar al-ḥarām* (the Sacred Place of Rituals) by those performing the Ḥajj Pilgrimage rites. Other devotional acts, in addition to spending the night in acts of worship, offering prayers, and supplicating include:

- Read the *ziyārah* of Imam al-Ḥusayn (‘a)
- Read the supplication that begins:

يَا دَائِمَ الْفَضْلِ عَلَى الْبَرِيَّةِ يَا بَاسِطَ الْيَدَيْنِ بِالْعَطِيَّةِ

O He Who is continuous in His Favor upon creatures! O He Who openhandedly bestows gifts!....

- Offer a six-unit prayer with special recitations.[97]

It is not improbable to say that bathing on this night is one of its recommended acts, although no tradition confirms it. However, this act has been seen as a phenomenon attached to the acts of all blessed nights and days. Yet, Almighty Allah knows best.

It is also remarkable that nothing important has been mentioned in traditions about the devotional acts on this night, nor have books on devotional acts and supplications mentioned any special act for this night. The reason may be that the acts of this night have come within the rituals of the Ḥajj Pilgrimage.

The Eve of the 1st of Rajab

A set of acts mentioned in books on recommended acts and supplications on this blessed night are:

- Bathe. Some scholars report the Holy Prophet (ṣ) to have said:

مَنِ إغْتَسَلَ فِي أوَّلِ رَجَبٍ وَوَسَطِه وَآخِرِه خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ.

If one bathes himself on the first, middle, and last of Rajab, he will be released from all of his sins and return pure of sins just as on the day of his birth.

- Read the *ziyārah* of Imam al-Ḥusayn (‘a)
- Offer a variety of prayers dedicated to this night
- Read some supplications dedicated to this night[98]

97- Refer to al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 5:222.
Although this tradition has been reported in connection with the night of `Īd al-Fiṭr, it came to include the night of `Īd al-Aḍḥā, as maintained by the expression “the night of `Īd”.
98- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 140-141.

The Eve of the 15th of Sha`bān

The Ahl al-Bayt (‘a) have honored and glorified this exceptionally blessed night. For example, Imam al-Ṣādiq (‘a) has reported that when Imam al-Bāqir (‘a) was asked about the merits of the eve of mid-Sha`bān, he said:

هِـيَ أَفْـضَلُ اللَّيَـالِي بَعْـدَ لَيْلَـةِ الْقَـدْرِ، فِيهَـا يَمْـنَحُ اللهُ الْعِبَـادَ فَضْلَهُ وَيَغْفِرُ لَهُمْ بِمَنِّه، فَاجْتَهِدُوا فِي الْقُرْبَـةِ إِلَـى اللهِ تَعَـالَى فِيهَـا؛ فَإِنَّهَا لَيْلَةٌ آلَى اللهُ عَزَّ وَجَلَّ عَلَى نَفْسِه أَلاَّ يَرُدَّ سَـائِلاً فِيهَـا مَـا لَـمْ يَسْأَلِ اللهَ الْمَعْـصِيَةَ. وَإِنَّهَـا اللَّيْلَـةُ الَّتِـي جَعَلَهَـا اللهُ لَنَـا أَهْـلَ الْبَيْـتِ بِإِزَاءِ مَا جَعَـلَ لَيْلَـةَ الْقَـدْرِ لِنَبِيِّنَـا عَلَيْهِ السَّلاَمُ، فَاجْتَهِدُوا فِي دُعَاءِ اللهِ تَعَالَى وَالثَّنَاءِ عَلَيْهِ.

It is the most favorable night after the Night of Qadr. On this night, Almighty Allah bestows His favors upon His servants and grants them His pardon out of His conferral of benefit to them. Therefore, you should exert all efforts to seek nearness to Him on this night, because He—the Majestic and Honorable—has decided not to reject any asker as long as he does not ask for an act of disobedience to Him. Almighty Allah has chosen this night for us, the Ahl al-Bayt, in the same way as He has chosen the Night of Qadr for our Prophet, peace be upon him. You should thus pray and thank Him diligently.[99]

According to another validly reported tradition, Zurārah asked Imam al-Bāqir (‘a) to say something about the eve of mid-Sha`bān. The Imam (‘a) thus said:

يَغْفِرُ اللهُ عَزَّ وَجَلَّ فِيهَا مِنْ خَلْقِه لأَكْثَرَ مِـنْ عَـدَدِ شَـعْرِ مُغْـرَى كَلْـبٍ، وَيُنْـزِلُ اللهُ عَـزَّ وَجَلَّ فِيهَا مَلاَئِكَةً إِلَى السَّمَاءِ الـدُّنْيَا وَإِلَـى

On this night, Almighty Allah forgives as many of His creatures as the hairs on the horses of the Kalb Tribe. He also orders angels to descend to the

99- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 5:238, H. 3.

lowest sky and to the earth—Makkah.[1]

الأَرْضِ بِمَكَّةَ.

One of the most magnificent blessings of the last hours of this night is that the Twelfth Imam al-Mahdī, may Allah hasten his Relief, was born in the year AH 255.

In addition to the general recommendation of passing this night in devotional acts, specific acts reported are:

- Bathe, for it results in alleviating the punishments for one's sins
- Read the *ziyārah* of Imam al-Ḥusayn (ʻa): many traditions have come that lay stress on the significance of this *ziyārah*, as previously cited.
- Read special supplications, one of which is the famous *Du`ā' Kumayl* Supplication, immediately after offering the Shaf` Prayer during the last hours of the night
- Invoke blessings of Almighty Allah upon the Holy Prophet and his Immaculate Household (ṣ)
- Offer special prayers, one of which is the famous prayer attributed to Ja`far al-Ṭayyār
- Perform the prostrations the Holy Prophet (ṣ) is reported to have performed on this night[2]

1- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 5:238, H. 1.
2- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 165-170.

THE FOUR BLESSED DAYS

The four most blessed days of the year are the 27th of Rajab (the Day of Divine Mission), the 17th of Rabī` I (the Holy Prophet's birthday), the 18th of Dhu'l-Ḥijjah (the Day of Ghadīr), and the 25thof Dhu'l-Qa`dah (the Day of Spreading the Earth).

These days enjoy great merits. It is therefore better to introduce them according to the traditions reported from the Ahl al-Bayt (‘a), and present all the devotional acts dedicated to these days and mentioned in books on devotional acts and supplications.

The Ahl al-Bayt (‘a) reported fasting on these days as equal in reward to fasting for sixty months.

The Day of Divine Mission

The Day of Divine Mission, the 27th of Rajab is the day on which the Holy Prophet (ṣ) was practically designated as a Messenger of Almighty Allah and his Prophethood was revealed to him. The recommended acts on this day are as follows:

- Bathe
- Fast
- Repeatedly invoke blessings upon the Holy Prophet and his Immaculate Household (ṣ)
- Read *ziyārah* of the Holy Prophet (ṣ) and Imam `Alī (‘a)
- Offer a special twelve-unit prayer, with each two units separated by a *taslīm* statement, done in a special way, followed by recitation of the Holy Qur'ān and a special litany

- Read the supplication that is reported from Imam Mūsā al-Kāẓim (‘a) who recited it on his way to Baghdad when Hārūn, the `Abbāsid ruler, ordered his police forces to summon the Imam (‘a) to Baghdad after being arrested on this day

The eve of the Day of Divine Mission is also a blessed night for which certain acts of worship are dedicated.[1]

The Holy Prophet's Birthday

The 17th of Rabī` I is a blessed day on which the Holy Prophet (ṣ) was born according to the most famous traditions believed as authentic by the Twelver Imāmiyyah Shī`ah.

The following devotional acts are recommended:

- Bathe
- Fast
- Perform the *ziyārah* of the Holy Prophet (ṣ) directly by visiting his holy tomb or indirectly by addressing him with definite statements of salutation from afar. It is also recommended to perform or read *ziyārah* of Imam `Alī (‘a).
- Offer a special prayer followed by a special supplication cited for this day[2]

The Day of Ghadīr

According to traditions reported from the Ahl al-Bayt (‘a), the Day of Ghadīr, the 18th of Dhu'l-Hijjah, is considered

1- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 148 & 152.
2- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 296.

the most significant of all festival days. On this day, Imam `Alī, the Commander of the Faithful (‘a), was appointed as the successor and Imam after the Holy Prophet (ṣ). Immediately after the completion of the last ritual pilgrimage of the Holy Prophet (ṣ), known as the Farewell Pilgrimage, this declaration came and subsequently the Holy Prophet (ṣ) ordered all Muslims to swear allegiance to Imam `Alī (‘a) as their next leader. This took place at a crossroad where the Holy Prophet (ṣ) ordered all Muslims to gather to hear his declaration and appointment of Imam `Alī (‘a) as their next leader. At this very place, he received a divine revelation, saying:

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽

O Messenger, deliver what has been revealed to you from your Lord. And if you do it not, then you have not delivered His message. And Allah will protect you from the people. (5:67)

Having received this divine command, the Holy Prophet (ṣ) climbed a pulpit made of the saddles of camels and stated:

مَنْ كُنْتُ مَوْلاَهُ فَهَذَا عَلِيٌّ مَوْلاَهُ. اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ.

Behold! `Alī is now the master of everyone who has regarded me as his master. O Allah, (please do) support whoever supports `Alī and be the enemy of whoever incurs the hostility of `Alī...[104]

This declaration came after the Holy Prophet (ṣ) had called the audience to witness that he had conveyed the Divine Message perfectly, and that he had a greater claim on the faithful believers than they had on themselves.

This event has been reported by Muslim traditionists and

104- Shaykh al-Kulaynī, *al-Kāfī* 1:292, H. 3.

historians of various sects.

After this declaration, Almighty Allah revealed the verse known as the Verse of Perfecting the Religion, which reads,

ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ

This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion. (5:3)

Traditions that are reported from the Ahl al-Bayt (‘a) have also confirmed that making the Day of Ghadīr a feast day is based on the Holy Prophet’s instruction to Imam `Alī (‘a) to do so. In this respect, Shaykh al-Kulaynī has reported on the authority of `Abd al-Raḥmān ibn Sālim that his father asked Imam al-Ṣādiq (‘a), whether Muslims have other feast days besides `Īd al-Fiṭr, `Īd al-Aḍḥā, and Fridays.

The Imam (‘a) answered:

نَعَمْ، أَعْظَمُهَا حُرْمَةً. الْيَوْمُ الَّذي نَصَّبَ فيه رَسُولُ الله صَلَّى اللهُ عَلَيْه وَآله أَميرَ الْمُؤْمنينَ عَلَيْه السَّلاَمُ وَقَالَ: مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ...

Yes, they have. There is still the holiest feast day, which falls on the day when the Messenger of Allah (ṣ) appointed the Commander of the Faithful, Imam `Alī (‘a), as his successor and the coming leader of the Muslim community. On that day, the Holy Prophet (ṣ) declared, ‘Whoever has regarded me as his master must now regard `Alī as his master...’

The Imam (‘a) was asked, “What are the acts that should be done on that day?”

He (‘a) instructed:

تَذْكُرُونَ اللهَ عَزَّ ذِكْرُهُ فِيهِ بِالصِّيَامِ وَالْعِبَادَةِ وَالذِّكْرِ لِمُحَمَّدٍ وَآلِ مُحَمَّدٍ؛ فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَوْصَى أَمِيرَ الْمُؤْمِنِينَ أَنْ يَتَّخِذَ ذَلِكَ الْيَوْمَ عِيداً، وَكَذَلِكَ الأَنْبِيَاءُ كَافَّةً، لِذَا يُوصُونَ أَوْصِيَاءَهُمْ بِذَلِكَ فَيَتَّخِذُونَهُ عِيداً.

On this day, mention Allah and Glorify His remembrance by fasting, doing devotional acts, and mentioning the Holy Prophet and his Household (ṣ). The Holy Messenger of Allah (ṣ) instructed the Commander of the Faithful (‘a) to celebrate this day as a feast day. Similarly, all the prophets used to order their successors to celebrate the eighteenth of Dhu’l-Ḥijjah as a feast day.[105]

Another tradition reads:

فَإِنَّ الأَنْبِيَاءَ كَانَتْ تَأْمُرُ الأَوْصِيَاءَ الْيَوْمَ الَّذِي كَانَ يُقَامُ فِيهِ الْوَصِيُّ أَنْ يُتَّخَذَ عِيداً.

The prophets used to order the days on which they nominated successors to be taken as feast days.[106]

Other traditions have referred to a historical root for this day holding that, on this day, Almighty Allah accepted the repentance of Prophet Adam (‘a) who, as a result, observed fasting as an expression of thanking Him for this grace. It is also the day on which Almighty Allah delivered Prophet Abraham (ṣ) from the fire—he therefore observed fasting as an expression of thanking Him for this grace. On this day too, Prophet Moses (‘a) appointed Prophet Aaron (‘a) as his successor and he therefore observed fasting as an expression of thanking Him for this grace. It is also the day on which Prophet Jesus (‘a) declared Simon the Zealot as his successor and observed fasting as an expression of thanking Him for this grace. It is finally the day on which Prophet Muḥammad (ṣ) declared Imam `Alī (‘a) as his

105- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 7:323, H. 1.
106- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 7:323, H. 2.

successor, demonstrating `Alī's excellence and worthiness for this position. This day is therefore a day of fasting, worship, establishment of good relations with brethren-in-faith, and attainment of the All-beneficent Lord's pleasure, in addition to being a day of showing defiance to Satan.[107]

In books of devotional acts and supplications, a set of acts has been mentioned to be done on this day:

- Bathe
- Fast
- Perform or read the *ziyārah* of Imam `Alī (‘a)
- Offer certain prayers that are dedicated to this day
- Supplicate and thank Almighty Allah for this great grace of the divinely designated leadership of Imam `Alī (‘a). In his book of *Iqbāl al-A`māl*, Sayyid Ibn Ṭāwūs has cited a set of long supplications to be read on this day.
- Adorn, dress up, and express joy and pleasure
- Give generously, grant the requests of those asking for them, show regard to relatives, present gifts to dependents, and serve food to the faithful believers in general, and those observing fast on this day in particular

107- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 7:327, H. 12.
Apart from the authenticity of these traditions as a whole or some of their details, the Day of Ghadīr is still one of the holy days in which the Ahl al-Bayt (‘a) took special interest, regarding it as a joyful day to be celebrated by the Muslim nation and the virtuous community.

- Visit one's brethren-in-faith, shake hands with them, fraternize with them, and send them presents
- Repeatedly invoke blessings upon the Holy Prophet and his Household (ṣ)
- Pay greater attention to acts of worship and obedience to Almighty Allah[108]

The Day of Spreading the Earth

The 25th of Dhu'l-Qa`dah is celebrated as the Day of Spreading the Earth because Imam al-Riḍā ('a) is validly reported to have said:

إِنَّ الأَرْضَ دُحِيَتْ وَانْبَسَطَتْ مِنْ تَحْتِ الْكَعْبَةِ الْمُشَرَّفَةِ فِي هَذَا الْيَوْمِ، وَفِي لَيْلَتِهِ وُلِدَ إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ وَوُلِدَ فِيهَا عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلاَمُ.

On the twenty-fifth of Dhu'l-Qa`dah, Prophet Abraham, peace be upon him, was born, and Prophet Jesus son of Mary (peace be upon them both) was born, and the earth was spread on the water where the Holy Ka`bah is now situated. Hence, if one observes fasting on this day, he will earn the reward of fasting for sixth months.[109]

On this day, it is reported that the Holy Ka`bah descended from the heavens down to earth and Divine mercy descended on Prophet Adam ('a).

Thus we can recognize the significance of this day, which signifies the creation of the earth and the Much-Frequented House and the descending of Divine mercy down to the earth. Moreover, on this day, Prophets Abraham and Jesus, peace be upon them, were born.

108- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 276-281.
109- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 7:322, H. 1.

In books of devotional acts and supplications, a set of acts is mentioned for this day:

- Fast
- Bathe
- Offer a special prayer of two units in each of which Sūrah al-Fātiḥah is recited once and Sūrah al-Shams repeated five times. After completing this prayer before noon, a special supplication is read.
- Read a supplication that is specified for this day and reported by Shaykh al-Ṭūsī in *Miṣbāḥ al-Mutahajjid*
- Perform or read the *ziyārah* of Imam al-Riḍā (‘a), as maintained by Sayyid al-Dāmād in his epistle entitled *al-Arba`at Ayyām*
- Perform acts of worship and remember Almighty Allah as much as possible. The same acts are recommended for the night before the Day of Spreading the Earth.[110]

110- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 248-250.

THE DAY OF ‘ĀSHŪRĀ’

The 10th of Muḥarram, the Day of `Āshūrā' is the day on which Imam al-Ḥusayn ibn `Alī (‘a), the Holy Prophet’s grandson and the son of the Veracious Lady Fāṭimah al-Zahrā' (‘a), was slain. The Imam (‘a) was martyred in such an astounding way that its like cannot be found in the history of humankind. The Imam (‘a), eighteen family members, and approximately seventy companions—among whom were old men, master scholars, grand Ṣaḥābah (companions of the Holy Prophet (ṣ)), Tābi`ūn (followers of the Holy Prophet’s companions), as well as children, women, boys, youth, adolescents, and an infant son of Imam Husayn (‘a). They were all slain after they were besieged and prevented from obtaining water to drink such that they departed this life thirsty—and this for no crime other than their refusal to swear allegiance to Yazīd, the notorious tyrant.

Along with his family members and companions, Imam al-Ḥusayn (‘a) fought bravely, showing the highest degree of resoluteness, steadfastness, endurance, maintenance of principles, and high moral standards in dealing with events, sparing no efforts in making clear the truth and goals for which they were ready to sacrifice their lives. As a result, they left a great impact on the progress of Islam and humanity.

We have already discussed the results of this event and explained the rites related to it.

To the followers of the Ahl al-Bayt and the individuals of the virtuous community, `Āshūrā' is seen as a day of expressing grief and sorrow. Following the example of the Holy Imams of the Ahl al-Bayt (‘a), all the individuals of the virtuous community, like no other day, participate in

such rites and hold large meetings.

There are certain etiquettes and rites for this day. The most important of these are the following:

- Perform *ziyārah* of Imam al-Ḥusayn (‘a). An earlier indication has been made to the special formula of *ziyārah* on this day.
- Hold sessions commemorating Imam al-Ḥusayn’s martyrdom, express sorrow and weep for him, read the story of his martyrdom, and practice other acts of condolence previously referred to.
- Refrain from striving for any worldly benefit. In this respect, Imam al-Riḍā (‘a) is reported to have said:

مَنْ تَرَكَ السَّعْيَ فِي حَوَائجِه يَوْمَ عَاشُورَاءَ قَضَى اللهُ لَهُ حَوَائِجَ الدُّنْيَا وَالآخِرَةِ، وَمَنْ كَانَ يَوْمُ عَاشُورَاءَ يَوْمَ مُصِيبَتِه وَحُزْنِه وَبُكَائِه جَعَلَ اللهُ يَوْمَ الْقِيَامَةِ يَوْمَ فَرَحِه وَسُرُورِه وَقَرَّتْ بِنَا فِي الْجَنَّةِ عَيْنُهُ، وَمَنْ سَمَّى يَوْمَ عَاشُورَاءَ يَوْمَ بَرَكَةٍ وَادَّخَرَ لِمَنْزِلِه فِيه شَيْئاً لَمْ يُبَارَكْ لَهُ فِي مَا إِدَّخَرَ وَحُشِرَ يَوْمَ الْقِيَامَةِ مَعَ يَزِيدَ وَعُبَيْدِ اللهِ بْنِ زِيَادٍ وَعُمَرَ بْنِ سَعْدٍ لَعَنَهُمُ اللهُ.

If one refrains from striving for any worldly benefit on the tenth of Muḥarram, Almighty Allah will grant him all his needs for this world and the world to come. If one considers the tenth of Muḥarram a day of sadness and weeping, Almighty Allah will make the Day of Resurrection a day of delight and happiness; and he will be delighted with us in Paradise. If one considers the tenth of Muḥarram to be a blessed day and stores up any annual nutriment on this day, Almighty Allah will not bless that which he stored up and will add him to the gang of Yazīd, `Ubaydullāh ibn Ziyād, and `Umar ibn Sa`d—may Allah curse them all.[111]

111- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:394, H. 7.

- Exchange such words of condolence with believers: “May Allah magnify our rewards for suffering the misfortune of Imam al-Ḥusayn’s martyrdom, and may He include you and us with the group of those who demand vengeance for him with his heir, Imam al-Mahdī (‘a), successor of the Household of Prophet Muḥammad (ṣ).”
- Serve food and water to the believers and participants of processions
- Curse and declare renunciation of those who slew Imam al-Ḥusayn (‘a), and those who approved of their crime and imitated them up to the Day of Resurrection
- Repeat Sūrah al-Tawḥīd (*al-Ikhlāṣ*, No. 112) as much as possible

The Umayyads and `Āshūrā'

The Umayyads used to deem blessed the tenth of Muḥarram, i.e. the Day of `Āshūrā', and regard it as a day of feast and celebration. They set themselves against the Ahl al-Bayt (‘a) to mislead the Muslims and divert them from the reality of the events that took place on the tenth of Muḥarram and the goals of Imam al-Ḥusayn’s uprising against them. They forged many lies against the Holy Prophet (ṣ) in this connection and fabricated many sayings with regard to fasting on this day and getting its blessings. Al-Bukhārī and Muslim reported Ibn `Abbās as having said, “I have not seen the Prophet (ṣ) laying so much stress on fasting on any day like the day of `Āshūrā' or any month like the month of Ramaḍān.”

They also reported Abū-Mūsā al-Ash`arī as saying, “The (Jewish) people of Khaybar used to fast on the day of `Āshūrā', taking it for a joyful day and ordering their

women to put on the best of their jewelry and clothes. Seeing them, the Prophet (ṣ) ordered us to fast on that day, too."[112]

From the totality of the traditions reported in Sunni and Shī`ite reference books of Ḥadīth in this regard, we can conclude that the tenth of Muḥarram was an exceptional day for the Arabs of the pre-Islamic era and the Jews who used to take it as a feast day. The Holy Prophet (ṣ) also used to fast on this day, but when the obligatory fasting of the month of Ramaḍān was revealed, he abandoned fasting on this day.

However, the Umayyads, after slaying Imam al-Ḥusayn (‘a), revived this tradition and made it a day of feast, blessing, and celebration. To further solidify the matter, they seduced some Ṣaḥābah under promise of money to testify to such abandoned and abrogated traditions to wreak vengeance upon the Ahl al-Bayt (‘a) and conceal the grave crime they had committed. Al-Bukhārī, Muslim, al-Tirmidhī, and Ibn Dāwūd reported `Ā'ishah to have said, "In the pre-Islamic era, the people of Quraysh, as well as the Prophet (ṣ), used to fast on the day of `Āshūrā'. When he settled in Madīnah, he sometimes fasted on that day and sometimes overlooked it. When the fasting of the month of Ramaḍān was decreed, the Prophet (ṣ) abandoned fasting on the day of `Āshūrā'. Therefore, you may fast on it or forsake it."[113]

Through a valid chain of authority, Shaykh al-Kulaynī has reported that Najiyyah ibn al-Ḥārith al-`Aṭṭār asked Imam al-Bāqir (‘a) about fasting on the day of `Āshūrā'.

112- Manṣūr `Alī Nāṣif, *al-Tāj al-Jāmi` lil-Uṣūl* 2:90. Other traditions are found on pages 88-92 of the same book.
113- Manṣūr `Alī Nāṣif, *al-Tāj al-Jāmi` lil-Uṣūl* 2:89.

The Imam (‘a) answered:

صَـوْمٌ مَتْـرُوكٌ بِنُـزُول شَـهْرِ رَمَضَانَ، وَالْمَتْرُوكُ بِدْعَةٌ.

Fasting on this day has been repealed by the divine command of fasting in the month of Ramaḍān. To perform an abrogated matter is considered innovation (bid`ah).

Najiyyah then asked Imam al-Ṣādiq (‘a) about the same issue and received the same answer given to him by Imam al-Bāqir (‘a).

The Imam (‘a) then added:

أَمَا إِنَّهُ صَوْمُ يَوْمٍ مَا نَزَلَ بِه كِتَابٌ وَلاَ جَرَتْ بِه سُنَّةٌ إِلاَّ سُنَّةَ آل زِيَاد بِمَقْتَلِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلاَمُ.

Verily, to take this day (of `Āshūrā') as a day of fasting is neither determined by any Divine Book nor accepted as a norm, except as invented by the Family of Ziyād on account of their slaying Ḥusayn ibn `Alī, peace be upon him.[114]

According to another well-reported (*ḥasan*) tradition, Imam al-Ṣādiq (‘a) has said:

مَنْ صَامَهُ كَانَ حَظُّهُ مِنْ صِيَامِ ذَلِكَ الْيَوْمِ حَظَّ ابْنِ مَرْجَانَةَ وَآلِ زِيَادٍ.

If one fasts on the day of `Āshūrā', he will be rewarded nothing but the recompense of the son of Marjānah (i.e. `Ubaydullāh) and the family of Ziyād.

The reporter asked, “What was their recompense on that day?”

The Imam (‘a) answered:

النَّارُ! أَعَاذَنَا اللهُ مِنَ النَّارِ وَمِنْ عَمَلٍ يُقَرِّبُ إِلَى النَّارِ.

Fire! May Allah save us from the Fire and from any act that advances one towards it.[115]

114- Shaykh al-Kulaynī, *al-Kāfī* 4:146, H. 4.
115- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 7:340-341.

Shaykh al-Ṣadūq, in *`Ilal al-Sharā'i`*, has reported that `Abdullāh ibn al-Faḍl al-Hāshimī once asked Imam al-Ṣādiq (‘a) how it came about that the people regarded the Day of `Āshūrā' as a day of celebration.

The Imam (‘a) wept and then said:

لَمَّا قُتِلَ الْحُسَيْنُ عَلَيْهِ السَّلاَمُ تَقَرَّبَ النَّاسُ بِالشَّامِ إِلَى يَزِيدَ فَوَضَعُوا لَهُ الأَخْبَارَ وَأَخَذُوا الْجَوَائِزَ مِنَ الأَمْوَالِ، فَكَانَ مِمَّا وَضَعُوا لَهُ أَمْرُ هَذَا الْيَوْمِ وَأَنَّهُ يَوْمُ بَرَكَةٍ لِيَعْدِلَ النَّاسُ فِيهِ مِنَ الْجَزَعِ وَالْبُكَاءِ وَالْمُصِيبَةِ وَالْحُزْنِ إِلَى الْفَرَحِ وَالسُّرُورِ وَالتَّبَرُّكِ وَالإِسْتِعْدَادِ فِيهِ. حَكَمَ اللهُ بَيْنَنَا وَبَيْنَهُمْ.

When Ḥusayn, peace be upon him, was slain, the people of Shām tried to win the favor of and pay court to Yazīd. They fabricated narrations to his benefit and, in return, received financial prizes from him. One of these fabricated matters was that they made up many things regarding this day, introducing it as a day of blessing so that the people would show joyful appearance, seek its blessings, and ready themselves for festivals instead of showing sorrow and weeping, and taking this day as an unfortunate day, and expressing sadness. May Allah judge between us.[116]

It is therefore necessary for every righteous Muslim individual to be on one’s guard against this perverted act that aims at misleading the Muslims and driving them away from the historical truth and the noble standing of this great day.

116- `Allāmah al-Majlisī, *Biḥār al-Anwār* 44:270.
A tradition that is reported in *Wasā’il al-Shī`ah* 7:341, H. 7 demonstrates the same meaning.

OTHER SPECIFIC DAYS

The Holy Imams of the Ahl al-Bayt (‘a) informed the individuals of the virtuous community of other blessed days significant because of incidents that took place thereon.

Day of Mubāhalah: Invoking Allah’s Curse upon the Lying Party

On the 24th of Dhu’l-Ḥijjah, the Holy Prophet (ṣ) entered upon a mutual invocation of curse (i.e. Mubāhalah)[117] with the Christians of Najrān saying that each party would invoke Almighty Allah’s curse upon the lying party so that the truthful party would be distinguished and the lying party cursed. Readying himself for this challenge, the Holy Prophet (ṣ) put on a garment, covered Imam `Alī, Lady Fāṭimah al-Zahrā', Imam Ḥasan, and Imam al-Ḥusayn—peace be upon them—with it, and supplicated Almighty Allah, saying:

اللَّهُمَّ إِنَّهُ كَانَ لِكُلِّ نَبِيٍّ مِنَ الأَنْبِيَاءِ أَهْلُ بَيْتٍ هُمْ أَخَصُّ الْخَلْقِ إِلَيْهِ. اللَّهُمَّ وَهَؤُلاَءِ

O Allah, verily, each Prophet had family members who were the nearest to him. O Allah, these are my Household, so

117- Mubāhalah is a method of exchanging curses between two parties each of which claim truthfulness. Hence, a party challenges the other and they agree on imprecating the curse of Almighty Allah on the lying party. Following this method, the Holy Prophet (ṣ) challenged the Christians after they had denied his saying that Prophet Jesus (‘a) was a mortal human being whom Almighty Allah created from dust, just like Prophet Adam (‘a). Due to their denial, the Holy Prophet (ṣ) called them to enter upon a mutual invocation of curse with him so that the lying party would be cursed by Almighty Allah. This incident has been documented by the Holy Qur'ān.

أَهْلُ بَيْتِي؛ فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً.

(please) remove uncleanliness from them and purify them with a thorough purification.

Immediately after that, Archangel Gabriel descended carrying the Verse of Purification (Āyat al-Taṭhīr):

ڈ ڈ ڈ ژ ژ ڑ ک ک ک ک

Allah only desires to keep away the uncleanliness from you, O people of the House, and to purify you a thorough purifying. (33:33)

Subsequently, the Holy Prophet (ṣ) accompanied this Household as his partners in the invocation of Almighty Allah's curse upon the lying party. As soon as the Christians' eyes fell on the Holy Prophet's Household (ṣ), they realized that those individuals were the most truthful and that chastisement would be the share of any one who opposed them. They, therefore, did not dare to participate in that invocation and, instead, they agreed to pay a tribute (*jizyah*) to the Holy Prophet (ṣ).

Recording this great incident, the Holy Qur'ān says,

و و ۋ ۋ ى ى ې ې □ □ □ □
□ □ □ □ □ □ □ □ □ □
□ □ □ □ □

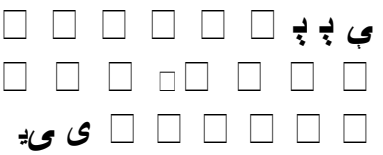
But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah upon the liars. (3:61)

There are certain recommended acts to be carried out on this anniversary, such as bathing, fasting, offering a special

prayer, and saying a special supplication.[118] The method of this prayer can be seen in Shaykh al-Ṭūsī's book of *Miṣbāḥ al-Mutahajjid.*

On this day too, Imam `Alī ('a), while offering a prayer and, more precisely, in genuflection (bowing position), gave his ring as alms to a poor man who was begging in the mosque. Therefore, Almighty Allah revealed the following holy verses:

Only Allah is your actual leader and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow down. And whoever takes Allah and His messenger and those who believe as guardians, then surely the party of Allah are they that shall be triumphant. (5:55-56)



The Twenty-Fifth of Dhu'l-Ḥijjah

On this blessed day, Sūrah *al-Dahr* (or *al-Insān* No. 76) was revealed praising the Ahl al-Bayt ('a) for they had observed fasting for three consecutive days and given their fast-breaking food to a poor man, an orphan, and a captive, respectively, for three days. In view of this, the adherents of the Ahl al-Bayt ('a) are required to imitate their leaders on these three days and give alms to the poor.

The Day of `Arafāt; the Ninth of Dhu'l-Ḥijjah

The Day of `Arafāt is one of the most significant days of the year. However, we will shed light on the rites of this day in a coming chapter on the Ḥajj Pilgrimage.

118- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 282.

Conclusion

After this review of the most significant nights and days of the year, it seems proper to discuss the general trend that can be concluded from this review. In this connection, we may face a number of issues the most important of which are the following:

First Issue: These holy nights are generally spent in acts of worship, because the night enjoys the distinctive feature of privacy with Almighty Allah through confidential prayers which are one kind of devotional act. The other feature of such nights is physical and moral purity represented by bathing.

Second Issue: The joyful holy days emphasize bathing, perfuming oneself, and dressing up They are also marked by social activities that affect even the prayers on these days, such as the Friday and the `Īd congregational prayers. On these days too, emphasis has been laid on exchanging visits, spending, and doing charitable acts, as well as other social activities.

Third Issue: These particular nights and days require us to express our loyalty to and love for the Ahl al-Bayt (‘a) as well as bond ourselves with them, pattern our acts after their examples, glorify their deeds, and declare renunciation of their enemies. Such deeds symbolize a general aspect that includes all the holy nights and days. This can be seen obviously through confirmations in the visitations of Imam al-Ḥusayn (‘a) and Imam `Alī (‘a), invoking of Almighty Allah’s blessings upon the Holy Prophet and his Household (ṣ), and joining these days and nights to anniversaries related to them.

Fourth Issue: Fasting, in its capacity as a devotional act, enjoys distinction on such holy days. Although it is forbidden to observe fasting on the two days of `Īd, fasting

on the other holy days is highly advised. As for Fridays, no special confirmation for fasting has been made in traditions except in special cases, such as when asking for having one's request granted or completing a three-day fast that begins on Wednesdays.

Fifth Issue: Such holy days and nights are distributed among the devotional seasons in most of the months of the year, including Rajab, Sha`bān, Ramaḍān, Shawwāl, Dhu'l-Qa`dah, Dhu'l-Ḥijjah, and Rabī` I. If we combine the special anniversaries of the Ahl al-Bayt (‘a), the holy days and nights will cover almost the whole year.

Sixth Issue: The majority of these rites and recommended acts represent part of the general sketch the Holy Imams of the Ahl al-Bayt (‘a) have set forth for educating their followers spiritually and morally, building unwavering willpower within them, taking them towards self-perfection, and healing all their psychological and spiritual defects.

Seventh Issue: Noticeably, these special days and nights, are seen as extensions of Fridays, the two days of `Īd, Thursday nights, and the Nights of Qadr. In plain words, the rites and activities of these days and nights form the origin from which the rites and activities of the other holy days have branched out. This leads us to the conclusion that the traditions of the Ahl al-Bayt (‘a) about the merits of these days and nights have been the outcome of their expansive knowledge of the Islamic law or their genuine and veritable view of Islamic law on the strength of Imam `Alī's saying:

عَلَّمَنِي رَسُولُ اللهِ أَلْفَ بَابٍ مِنَ الْعِلْمِ، يَنْفَتِحُ لِي مِنْ كُلِّ بَابٍ أَلْفُ بَابٍ.

The Messenger of Allah (ṣ) taught me a thousand doors of knowledge each door of which opens before me another thousand doors.

Chapter Three:
Mosques And Holy Places

The Ahl al-Bayt's View about Holy Places

Rules of Mosques

1. The Holy House, the Sacred Mosque, and Makkah

2. The Prophet's Mosque

3. Mosques of Madīnah

4. Kūfah and its Mosques

5. The Holy Shrine of Imam al-Ḥusayn ('a)

6. Other Mosques and Holy Places

MOSQUES AND HOLY PLACES

Mosques and holy places are privileged in the Ahl al-Bayt's view and characterized by expansiveness, all-inclusiveness, and profundity. A 'holy place' is one of the items upon which all Muslims agree unanimously and all divine religions accept with admissibility. To the Muslims, the general title of a holy place is mosque (*masjid*) which is the Muslims' place of worship to which the Holy Qur'ān has referred many times:

He only shall tend Allah's mosques that believes in Allah and the Last Day and observes proper worship and pays the poor-due and fears none save Allah. For such only is it possible that they can be of the rightly guided. (9:18)

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Set your faces upright toward Him at every *masjid* and call upon Him, making religion pure for Him only. As He brought you into being, so return you to Him. (7:29)

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The mosques are only for Allah, so pray not to anyone along with Allah. (72:18)

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The Role of Mosque

The word '***masjid***' is the Muslim term for a place of worship. For instance, a place for public worship for a Christian is a church, a place for Jewish worship is a temple, and a place of meeting for Jewish or Sabaean worship is a synagogue. Referring to all these terms, the Holy Qur'ān says:

Had there not been Allah's repelling some people by others, certainly, there would have been churches, temples, synagogues, and mosques pulled down, in which Allah's name is much remembered. And surely, Allah will help him who helps His cause. Most surely, Allah is Strong, Mighty. (22:40)

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Mosques were not just restricted to worship but played a significant role in Islamic legislation, Islamic culture, education, general activities, and political and spiritual mobilization. In the earliest period of Islam, mosques were used for administration of the affairs of the Islamic state, administration of justice, and judgment of disputes. Mosques were thus devotional, cultural, political and social foundations that played effective roles in Muslim communities and gained the sacredness, veneration, and respect of all.

Thus, we come upon a large number of traditions, reported from the Holy Prophet and his noble Household (ṣ), about the laws, etiquettes, and affairs of mosques as well as how to venerate, sanctify, and construct them materially and devotionally. Such traditions also include the reward of frequenting, praying in, and occasional confinement to mosques.[119]

119- Books of Muslim jurisprudence and Ḥadīth have dealt with all these aspects in various chapters, the most important of which are the sections on the place of prayer within Book of Prayer (*kitāb al-ṣalāt*).

THE AHL AL-BAYT'S VIEW ABOUT HOLY PLACES

In the traditions of the Ahl al-Bayt (‘a), other holy places are also sacred, including the homes and holy shrines of the Holy Prophet and his Household (ṣ) and places that are historically associated with prophets and saints who had offered prayers there or other events related to them took place there.

Some holy texts show that the Holy Qur'ān pays considerable attention to historical sites and monuments that embody the movements, circumstances, and deeds of these personalities, especially their praise of Almighty Allah, and the necessity of strengthening such sites and events historically.

This idea can be fundamentally concluded from the confirmation of some historical events, the establishment and practice of some rites, and the concepts that the Holy Qur'ān has established as a part of the features of the Islamic mission. It can be also concluded from some Prophetic traditions.

Let us now refer to some features involved:

First: Relating the story of the Sleepers of Ephesus, the Holy Qur'ān confirms that the believers who prevailed on the affairs of the people of that time, decided to erect a mosque over the graves of the Sleepers as a sign of exalting the incident of these righteous men who had rejected paganism and tyranny:

Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of

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Judgment. Behold, they dispute among themselves as to their affair. Some said, “Construct a building over them (their remains). Their Lord knows best about them.” Those who prevailed over their affair said, “Let us surely build a place of worship over them.” (18:21)

Second: Prophet Abraham’s Standing-place, which is a place upon which he stood while building the Holy Ka`bah, is highly praised in the Holy Qur'ān and it is deemed obligatory, on the consensus of all Muslims, to offer a two unit prayer there after performing the ritual circumambulation of the Ka`bah. The Holy Qur'ān thus reads:

Take you the station of Abraham as a place of prayer. (2:125)

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Third: As unanimously agreed by Muslims, it has been made obligatory to include the site that is called Ḥijr Ismā`īl (the fence built by Prophet Ishmael (‘a) around the tomb of his mother) with the ritual circumambulation even though it is not part of the Holy Ka`bah itself. Likewise, it is recommended to offer prayers on that site because it is the graveyard of Prophet Ishmael’s mother as well as a group of prophets.

Fourth: The Holy Qur'ān has confirmed the act of hastening between the hills of Ṣafā and Marwah as one of the rituals determined by Almighty Allah. In this respect, the Holy Qur'ān says:

Behold! Ṣafā and Marwah are among the RITUALS of Allah. So, if those who visit the House in the Ḥajj Season or at other times should compass them round, there

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is no sin in it. And if any one obeys his own impulse to good, be sure that Allah is He Who recognizes and knows. (2:158)

Historically, running seven times between Ṣafā and Marwah, as a ritual, is a repetition of the running of Hajar, Prophet Ishmael's mother, between these two hills in order to save her child from thirst, which culminated in gaining the water of the Zamzam Spring.

Shaykh al-Kulaynī has reported through a valid chain of authority that Imam al-Ṣādiq (ʻa) said:

When (Prophet) Abraham (ṣ) left behind him his child Ishmael (ʻa) at Makkah, the child felt terribly thirsty. His mother walked towards Ṣafā and climbing it, cried out, "Is there any friend in these deserts?" As she received no answer, she walked towards Marwah and repeated the same words. She received no answer. She then returned to Ṣafā and continued running between these two places, which were full of trees, seven times. Accordingly, Almighty Allah determined running back and forth seven times at this site as a religious tradition.[120]

Fifth: In its capacity as the earliest kiblah (i.e. direction towards which faces are turned in prayers), a place where past prophets used to worship Almighty Allah, and the origin of the Holy Prophet's ascension into heaven, the Furthest Mosque (of Jerusalem) has been determined to be an object of glorification and honor.

Sixth: Muslims unanimously agree upon the necessity of having a high regard for the Qubā Mosque "*whose foundation was laid from the first day on piety*" as expressed in the Holy Qur'ān. This mosque was also the

120- Shaykh al-Kulaynī, *al-Kāfī* 4:202, H. 2.

place where the Holy Prophet (ṣ) offered a prayer on his way to Madīnah and resided for some time before he entered the city. Therefore, Muslims erected a mosque at that place. Further details will soon follow.

Seventh: The Holy Qur'ān has strongly asserted that there are certain houses that Almighty Allah has permitted to be exalted and that His Name should be mentioned therein. These are houses that the righteous inhabit. The Holy Qur'ān has thus said:

In houses which Allah has permitted to be exalted and in which His name is remembered in the mornings and the evenings, therein are men who glorify Him, whom neither merchandise nor selling can divert from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate. They fear a day in which the hearts and eyes shall turn about. (24:36-37)

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Rooted in this conception, the Ahl al-Bayt (‘a), familiar with the history of the divine missions, took it upon themselves to revive the features of the previous divine missions and the mission of Islam and urge sanctification of these places and commemoration of the events that took place in them.

The Sacred Mosque (in Makkah), the Prophet’s Mosque (in Madīnah), and the Furthest Mosque (of Jerusalem) are endowed with special veneration and respect by all Muslims.

Some Muslim traditionists have reported that pilgrimages must not be made to any places other than these three

mosques,[121] which are given such exclusive respect and religious regard. In addition, the Holy Qur'ān has mentioned these three mosques, especially the Sacred Mosque of Makkah.

As for the Ahl al-Bayt (‘a), they have endowed mosques with a vast and all-inclusive concept quantitatively and qualitatively.

Concerning quality, the Ahl al-Bayt (‘a) have ordered showing respect to these holy places, explained their historical importance, and performed many devotional acts there.

There are other holy places besides the abovementioned three mosques, which have gained great respect and sanctity. These include: Masjid e Kūfah, Masjid e Qubā, Masjid e Khīf, Masjid e Sahlah (or Suhayl), Imam al-Ḥusayn's shrine, the Valley of Peace (*wādī al-salām*) in Najaf, Imam `Alī's shrine, Masjid e Burāthā, Imam Riḍā's shrine in Ṭūs (Khurāsān), and the other shrines of the Holy Imams of the Ahl al-Bayt (‘a).

121- Manṣūr `Alī Nāṣif, *al-Tāj al-Jāmi` lil-Uṣūl* 1:224.
This tradition is reported by the five Sunni master traditionists; namely, al-Bukhārī, Muslim, Ibn Dāwūd, al-Tirmidhī, and al-Nasā'ī. However, the traditions reported from the Ahl al-Bayt (‘a) show that such special respect is not dedicated to these three mosques exclusively.

LAWS OF MOSQUES

Before entering upon the details of the most important mosques, it seems appropriate to point out some general laws of mosques.

1. Offering prayers in mosques is a generally accepted act of worship and the best mosque in this regard in the Sacred Mosque of Makkah. For a single prayer there is a reward equal to one million prayers at other places. In the Prophet's Mosque, a single prayer is equal in reward to ten thousand prayers at other places. In the Kūfah Mosque a single prayer is equal to one thousand prayers. In the Furthest Mosque a single prayer is also equal to one thousand prayers. In a mosque dedicated to congregational prayer, one prayer is equal in reward to one hundred prayers at other places. In the mosque of ones tribe (or the area where one lives), a single prayer is equal to twenty-five prayers. Finally, in the mosque of a market or place of business a single prayer is equal to twelve prayers at other places.

It is also recommended to set apart a place in one's house for prayer although the laws of mosques are not applicable to such places. For women, it is better to offer prayers in their houses and the best part of their home (for offering the prayers) is their private room.

2. It is recommended to offer prayers at the shrines of the Holy Imams (‘a), which are houses that Almighty Allah has ordered to be exalted and that His Name be mentioned therein. Moreover, these shrines are even better than some mosques.

3. It is recommended to offer prayers at different places because each place where one offers a prayer will testify on the Day of Resurrection. It is reported that Imam al-Ṣādiq (‘a) was asked whether one should offer all the supererogatory

prayers at the same place or at different places.

The Imam (‘a) answered:

لاَ، بَلْ هُنَا وَهُنَا، فَإِنَّهَا تَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ.

In fact, it is better to offer them at different places because each place will testify for the offerer of the prayer on the Day of Resurrection.[122]

4. It is discommended for the neighbor of a mosque to offer his prayers at any other place than the neighboring mosque unless there is an obstacle preventing him from doing so, such as rain or the like. In this regard, the Holy Prophet (ṣ) is reported to have said:

لاَ صَلاَةَ لِجَارِ الْمَسْجِدِ إِلاَّ فِي مَسْجِدِهِ.

No prayer is accepted from the neighbor of a mosque except those offered therein.[123]

It is recommended to avoid sharing a meal or a drink with one who abstains from presenting himself in mosques. It is further recommended to avoid counseling with him, making any marriage contracts with him, and even neighboring him.

5. It is discommended to leave a mosque untended, for Imam al-Ṣādiq (‘a) is reported to have said:

ثَلاَثَةٌ يَشْكُونَ إِلَى اللهِ عَزَّ وَجَلَّ: مَسْجِدٌ خَرَابٌ لاَ يُصَلِّي فِيهِ أَهْلُهُ، وَعَالِمٌ بَيْنَ جُهَّالٍ، وَمُصْحَفٌ مُعَلَّقٌ قَدْ وَقَعَ عَلَيْهِ غُبَارٌ لاَ يُقْرَأُ فِيهِ.

Three will complain to Almighty Allah: an empty mosque that is not attended by its locals, an educated person who lives among ignorant people, and a copy of the Qur'ān that is covered with dust because nobody recites it.[124]

122- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:472, H. 2.
123- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:478, H. 1.
124- `Allāmah al-Majlisī, *Biḥār al-Anwār* 83:385, H. 63.

6. It is recommended to go habitually to mosques, for the Holy Prophet (ṣ) is reported to have said:

مَنْ مَشَى إِلَى مَسْجِدٍ مِنْ مَسَاجِدِ اللهِ فَلَهُ بِكُلِّ خُطْوَةٍ خَطَاهَا حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ عَشْرُ حَسَنَاتٍ وَيُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ وَيُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ.

Whoever goes to any of the mosques of Allah walking, Allah shall record for him ten rewards, erase ten of his evildoings, and raise him ten ranks for each step he makes until he returns home.[125]

7. It is recommended to build a mosque, which brings about a great reward. In this regard, the Holy Prophet (ṣ) is reported to have said:

مَنْ بَنَى مَسْجِداً فِي الدُّنْيَا أَعْطَاهُ اللهُ بِكُلِّ شِبْرٍ مِنْهُ مَسِيرَةَ أَرْبَعِينَ أَلْفَ عَامٍ؛ مَدِينَةً مِنْ ذَهَبٍ وَفِضَّةٍ وَلُؤْلُؤٍ وَزَبَرْجَدَ.

Whoever builds a mosque in this world, Almighty Allah shall give him a city of gold, silver, pearl, and aquamarine that is too vast to be traversed with forty thousand years of walking for each hand span of that mosque.[126]

Imam al-Ṣādiq (‘a) is reported to have said:

مَنْ بَنَى مَسْجِداً بَنَى اللهُ لَهُ بَيْتاً فِي الْجَنَّةِ.

Whoever builds a mosque, Almighty Allah shall build a house in Paradise for him.[127]

8. It is forbidden to gild mosques and paint pictures in mosques.

9. It is impermissible to sell a mosque, be it sound or ruined, or to add it to one’s personal property.

10. It is forbidden to defile a mosque. However, if a

125- `Allāmah al-Majlisī, *Biḥār al-Anwār* 83:367, H. 25.
126- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:486, H. 4.
127- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:481, H. 2.

mosque becomes unclean, it is then obligatory upon those managing it to remove the impurity as immediately as possible. It is also forbidden to introduce things into the mosque that violate its sanctity.

11. It is recommended for true believing men to take the lead in presenting themselves in mosques and to stay there for as long a period as possible, lagging behind the others while leaving.

12. It is recommended to offer services to mosques, such as lighting lamps, cleaning up, sweeping, and dusting.

It is also recommended:

- to enter mosques by placing the right foot in before the left and to leave them by placing the left before the right
- to take heed whether one's shoe or sandal carries dirt or impurity
- to face the direction of the kiblah
- to supplicate and praise Almighty Allah and to invoke His blessings upon the Holy Prophet and his Household (ṣ)
- to be ceremonially pure and to have performed the ritual ablution (*wuḍū'*).

13. It is recommended to offer a two-unit prayer in the mosque immediately after entering it. However, to offer the obligatory, supererogatory, or other recommended prayers substitutes for this prayer.

14. It is recommended to perfume oneself before heading for mosques and to put on one's best and cleanest clothes.

15. In mosques, it is discommended:

- to use them as one's pathway unless one offers a two-unit prayer there every time one passes through
- to give off one's phlegm or mucus there
- to sleep there unless it is necessary to do so
- to raise one's voice except for declaring the call to prayer (*adhān*) or like things, such as giving a direction, or delivering a sermon, an address, or a lecture
- to throw or fling pebbles
- to recite poetic compositions except exhortative poems and the like, such as eulogies of the Ahl al-Bayt (ʻa)
- to engage in trade
- to discuss personal worldly affairs, because a mosque is a place of worship and public interest
- to show weapons and put them in the direction of the kiblah
- to allow those entrance into the mosque who have eaten malodorous things, such as onion, garlic, and the like, because their smell will annoy the attendants and performers of prayers
- to allow children or mad people into the mosque
- to take the mosque as a place of making tools and like crafts
- to take off one's clothes, show the private parts—even if one is sure that none can see him—and to uncover one's navel, knee, or thigh
- to pass wind or do any other things that are in violation of general civic behavior

THE HOLY HOUSE,
THE SACRED MOSQUE,
AND MAKKAH

The Holy House is the Ka`bah. In the words of the Holy Qur'ān:

Most surely, the first house appointed for men is the one at Bakkah, blessed and guidance for the nations. In it are clear signs; (for example) the standing-place of Abraham. And whoever enters it shall be secure. And pilgrimage to the House is incumbent upon men for the sake of Allah, upon every one who is able to undertake the journey to it. (3:96-97)

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The Sacred Mosque is the great mosque surrounding the Holy Ka`bah. Inside this mosque, there lies the standing-place of Prophet Abraham (ṣ), where the Holy Qur'ān has ordered everyone visiting it to pray, saying:

Take you the station of Abraham as a place of prayer. (2:125)

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Therefore, the Sacred Mosque is the earliest place of worship known by humanity throughout history.

On many occasions, the Holy Qur'ān has referred to this mosque as *al-masjid al-ḥarām* (the Sacred Mosque). It has also referred to other issues and rites related to this mosque, such as the Holy Ka`bah, the Holy House, its building, its designation as a refuge and sanctuary for mankind, and its sanctification for those who compass it around and use it to stand, genuflect, or prostrate therein in prayer. Moreover, other issues like the Ḥajj Pilgrimage are

also related to the Sacred Mosque, since all these deeds are practiced therein.

In the coming chapter about the Ḥajj Pilgrimage, it will be cited that the Holy House at Makkah was the objective of pilgrimage two thousand years before the creation of Prophet Adam (‘a), the father of humanity. Other traditions have confirmed that the place of this house was the first thing created by Almighty Allah on this globe. Then, He, the Almighty, spread the earth from beneath it.[128]

From other traditions, we can conclude that the design of the Holy House and the rite of circumambulating it had been determined since the issuance of the divine decree to create Adam[129] about which the Holy Qur'ān reads:

Behold, your Lord said to the angels, “I will create a vicegerent on earth... (2:30) ﴿ٱ ٻ ٻ ٻ پ پ پ پ﴾

Furthermore, Almighty Allah has chosen a rough land—expressed by the Holy Qur'ān as “*a valley unproductive of fruit*”—to carry this house so that He would test the obedience of His servants towards Him and the scope of their compliance with His command of glorifying this house and making pilgrimages to it.[130]

Some other validly reported traditions reveal that the borders of the Sacred Mosque erected by Prophet Abraham (ṣ) were so vast that they covered the whole area between Ḥazūrah, an area in the vicinity of the Sacred Mosque, and Mas`ā, the location where the ritual of *sa`y* is carried out. As some other traditions hold that the borders of the Sacred Mosque

128- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:1-3, H. 1, 2, 4, 5, & 6.
129- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:5, S. 2.
130- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:19, S. 3.

extended between Ṣafā and Marwah, this means that it was more expansive than its current building.[131]

At the time of Prophet Abraham (ṣ), the area of the Holy Ka`bah was nine cubits. At the time of the Quraysh, it was expanded to eighteen cubits, and to twenty-seven cubits in the time of al-Ḥajjāj.[132]

The site of Ḥijr Ismā`īl is not part of the Holy Ka`bah, rather a graveyard of Hajar, Prophet Ishmael's mother, and a group of prophets. It was encircled because it was discommended to tread on the graves within.[133]

Other validly reported traditions indicate that the Black Stone was in Paradise, but it was Almighty Allah Who put it in its current place after He had made a covenant with all the creatures. On the Day of Resurrection, this stone shall testify to those who kept this covenant and fulfilled their pledge to the Lord. Accordingly, a pilgrim, when kissing the Black Stone, is required to say the following supplication:

اَللَّهُمَّ أَمَانَتِي أَدَّيْتُهَا وَمِيثَاقِي تَعَاهَدْتُهُ لِتَشْهَدَ لِي بِالْمُوَافَاةِ...

O Allah, I have fulfilled my trust and I have performed my covenant so that You may witness for me that I have fulfilled it.[134]

The Holy Ka`bah occupies a great status before Almighty Allah Who has declared it and the Sacred Mosque as highly sacred by endowing it with special creational effects,

131- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:23-25, H. 1-5.
132- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:25, H. 8.
133- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:25, H. 12.
134- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:31-32, H. 5 & 6.

enacting certain religious laws for it, and establishing a great reward for those who sanctify and circumambulate it and offer prayers within the Sacred Precinct.

The Holy Qur'ān has related the story of the owners of the elephants whom Almighty Allah pelted with stones of baked clay by way of swarms of flying creatures because they intended to demolish the Holy Ka`bah. Before that, traditions report the divine punishment that afflicted the people of Tubba` when they devised to demolish the Holy Ka`bah. Later, they changed their opinion and paid high regard to it.[135]

It was Almighty Allah's will to inflict a penalty on any tyrant who intended any evil to the Holy Ka`bah.

Imam `Alī ('a) is reported to have said:

مَكَّةُ حَرَمُ اللهِ وَالْمَدِينَةُ حَرَمُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالْكُوفَةُ حَرَمِي؛ لاَ يُرِيدُهَا جَبَّارٌ إِلاَّ قَصَمَهُ اللهُ.

Makkah is the sanctuary of Almighty Allah, Madīnah is the sanctuary of the Messenger of Allah (ṣ), and Kūfah is my sanctuary. There is no tyrant that intends evil to these places but that Almighty Allah shall shatter him.[136]

The Holy House and its interests precede all other interests in Makkah because of this special sacredness, as maintained by some traditions.[137]

Almighty Allah has forbidden the polytheists from entering the Sacred Mosque. As declared by the Holy Qur'ān:

ٹ ٹ ٹ ٹ ٹ ٹ ڈ ڈ ڈ ڈ ژ ژ ڑ ڑ ک ک ک ک گ گ گ گ ڳ ڳ ڳ ڳ ڱ ڱ ڱ ڱ ں ں ڻ ڻ ڻ ڻ ۀ ۀ ہ ہ ہ ہ ھ ھ ھ ھ ے ے ۓ ۓ ڭ ڭ ڭ ڭ ۇ ۇ ۆ ۆ ۈ ۈ ۇٴ ۋ ۋ ۅ ۅ ۉ ۉ ې ې ى ى ئا ئا ئە ئە ئو ئو ئۇ ئۇ ئۆ ئۆ ئۈ ئۈ ئې ئې ئى ئى ی ی ئج ئح ئم ئى ئي بج بح بخ بم بى بي تج تح تخ تم تى تي ثج ثم ثى ثي جح جم حج حم خج خم سج سح سخ سم صح صم ضج ضح ضخ ضم طح طم ظم عج عم غج غم فج فح فخ فم قح قم كج كح كخ كل كم كى كي لج لح لخ لم لى لي مج مح مخ مم نج نح نخ نم نى ني هج هم هى هي يج يح يخ يم يى يي ذٰ رٰ ىٰ ئر ئز ئم ئن ئى ئي بر بز بم بن بى بي تر تز تم تن تى تي ثر ثز ثم ثن ثى ثي فى في قى قي كا كل كم كى كي لا لم لى لي ما مم نر نز نم نن نى ني ىٰ ير يز يم ين يى يي ئج ئح ئخ ئم ئه بج بح بخ بم به تج تح تخ تم ته ثم جح جم حج حم خج خح خم سج سح سخ سم صح صخ صم ضج ضح ضخ ضم طح ظم عج عم غج غم فج فح فخ فم قح قم كج كح كخ كل كم له مج مح مخ مم نج نح نخ نم نه هج هم هٰ ئم ئه بم به تم ته ثم جح جم حج حم خج خم سج سح سخ سم صح صم ضج ضح ضخ ضم طح ظم عج عم غج غم فج فح فخ فم قح قم كج كح كخ كل كم لج لح لخ لم له مج مح مخ مم نج نح نخ نم نه هج هم هٰ يج يح يخ يم يه ئم ئه بم به تم ته ثم جح جم حج حم خج خم سج سح سخ سم صح صم ضج ضح ضخ ضم طح ظم عج عم غج غم فج فح فخ فم قح قم كج كح كخ كل كم لج لح لخ لم له مج مح مخ مم نج نح نخ نم نه هج هم هٰ يج يح يخ يم يه

O you who believe, surely

135- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:41.
136- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:50, H. 19.
137- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:58, H. 1 & 2.

the idolaters are unclean, so they shall not approach the Sacred Mosque after this year. (9:28)

Other validly reported traditions hold that whoever makes mischief in the Holy Ka`bah should be sentenced to death.[138]

Through a valid chain of authority, Imam al-Bāqir (‘a) is reported to have said:

لاَ يَنْبَغِي لأَحَدٍ أَنْ يَرْفَعَ بِناءً فَوْقَ بِنَاءِ الْكَعْبَةِ.

It is improper to build any edifice higher than the Ka`bah.[139]

There are many traditions asserting the distinctive status of the Holy Ka`bah:

Through a valid chain of authority, Imam al-Bāqir (‘a) is reported to have said:

إِنَّ اللهَ عَزَّ وَجَلَّ مَا خَلَقَ بُقْعَةً فِي الأَرْضِ أَحَبَّ إِلَيْهِ مِنْهَا، وَإِنَّ النَّظَرَ إِلَيْهَا عِبَادَةٌ.

Verily, Allah the Exalted and Majestic has not created any area on the earth dearer to Him than the Ka`bah. To take a look at it is a sort of devotional act.[140]

The Holy Prophet (ṣ) is reported to have said:

إِنَّ النَّظَرَ إِلَيْهَا يَهْدِمُ الْخَطَايَا هَدْماً.

Just looking at the Holy Ka`bah utterly knocks down sins.[141]

Through a valid chain of authority too, Imam al-Ṣādiq (‘a)

138- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:59, S. 11.
139- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:83.
140- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:63, H. 6.
141- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:65, as quoted from al-Barqī’s *al-Maḥāsin*.

is reported to have said:

إِنَّ لله تَعَـالَى حَـوْلَ الْكَعْبَـة عِـشْرِينَ وَمائَـةَ رَحْمَـةً، مِنْهَـا سِـتُّونَ لِلطَّـائِفِينَ وَأَرْبَعُـونَ لِلْمُصَلِّينَ وَعِشْرُونَ لِلنَّاظِرِينَ.

Verily, Almighty Allah has decreed one hundred and twenty mercies to surround His Holy House; sixty for those who circumambulate it, forty for those who offer prayers there, and twenty for those who look at it.[142]

According to another validly reported tradition, Imam al-Ṣādiq (‘a) has said:

مَنْ نَظَرَ إِلَى الْكَعْبَة فَعَرِفَ مِنْ حَقِّنَا وَحُرْمَتِنَا مِثْلَ الَّذِي عَرِفَ مِنْ حَقِّهَا وَحُرْمَتِهَا، غَفَرَ اللهُ لَهُ ذُنُوبَهُ كُلَّهَا وَكَفَاهُ هَمَّ الدُّنْيَا وَالآخِرَة.

Whoever looks at the Ka`bah and acknowledges that our standing and sacredness is similar as the Ka`bah’s standing and sacredness, Almighty Allah shall forgive him all of his sins and save him from the griefs of this world and the Next.[143]

Prayers that are offered in the Sacred Mosque are the best of all prayers, as also prayers offered in the Prophet’s Mosque, as maintained by some traditions. One prayer that is offered in the Sacred Mosque is equal in reward to one thousand prayers that are offered in the Prophet’s Mosque, while one prayer in the Prophet’s Mosque is equal in reward to one thousand prayers that are offered in other mosques or even one hundred thousand prayers that are

142- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:64, as quoted from Shaykh al-Kulaynī’s *al-Kāfī*.

143- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:66, H. 15. This tradition is decided as valid, because it has been reported from Ibn Abī-`Umar on the authority of `Alī ibn `Abd al-`Azīz.

offered in other mosques.[1]

According to another tradition, Abū-Ḥamzah al-Thumālī has reported Imam al-Bāqir (‘a) as saying:

مَنْ صَلَّى فِي الْمَسْجِدِ الْحَرَامِ صَلاَةً مَكْتُوبَةً قَبِلَ اللهُ مِنْهُ كُلَّ صَلاَةٍ صَلاَّهَا مُنْذُ يَوْمٍ وَجَبَتْ عَلَيْهِ الصَّلاَةُ، وَكُلَّ صَلاَةٍ يُصَلِّيهَا إِلَى أَنْ يَمُوتَ.

Whoever performs an obligatory prayer in the Sacred Mosque, Almighty Allah shall determine admissible all the prayers he had performed since the time prayers were made obligatory upon him to perform and the prayers he will perform up to his death time.[2]

Owing to the high regard of the Sacred Mosque and the Holy Ka`bah, Almighty Allah has given preference to the holy city of Makkah over other places. It has thus been reported that Makkah is the best of all places, the Holy House the best of all parts of Makkah, and the area between the Black Stone and the Station of Abraham (ṣ) and the gate of the Ka`bah the best areas of the Holy House. This area is also called Ḥaṭīm Ismā`īl (‘a).[3]

Innumerable texts also report the merits of this city, the merits of doing devotional acts and righteous deeds there, and the merits of living in its vicinity. Also, painful chastisement is reported to be the share of anyone who commits sins therein. In this respect, the Holy Qur'ān says:

1- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:536, H. 3, 4, 5, 7, 8; `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:146-148, H. 4, 5, 10 as quoted from Shaykh al-Kulaynī’s *al-Kāfī* and Shaykh al-Ṭūsī’s *Tahdhīb al-Aḥkām*.

2- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:536, H. 1 & 2.

3- Sayyid al-Borujerdī, *Jāmi` Aḥādīth al-Shī`ah* 10:69 as reported by Maysarah.

Whoever shall incline therein to wrong unjustly, We will make him taste a painful chastisement. (22:25)

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Besides, Almighty Allah has decided Makkah to be a safe haven for every one who enters there up to the Day of Resurrection. It is also impermissible to hunt on land and to uproot trees of this city except in a few cases. It is also inadvisable to carry weapons openly or to frighten people therein. Moreover, many regulations have been instituted with regard to this holy city.

There are certain etiquettes, manners, and rites to be done in the Holy Precinct of Makkah, the Sacred Mosque, and the Holy Ka`bah. Some of these rites have been cited in the previous chapter on the rites of the Ḥajj Pilgrimage. However, the readers are advised to acquaint themselves with the other laws, etiquettes, and recommended acts found in books on the Ḥajj Pilgrimage.

THE PROPHET'S MOSQUE
(MASJID AL-NABĪ)

Situated in the holy city of al-Madīnah, the Prophet's Mosque is the next in merit after the Sacred Mosque. As has been cited, to offer one prayer in this mosque is equal in reward to one thousand prayers that are offered in other mosques. According to other traditions, a single prayer is even equal in reward to ten thousand prayers offered in other mosques.[147]

Within the area of the Prophet's Mosque, there is a garden of Paradise, which is the distance between his house, which is now his burial place, and his minbar (pulpit).

In his book of *al-Kāfī*, Shaykh al-Kulaynī has reported through a valid chain of authority that Mu`āwiyah ibn Wahab asked Imam al-Ṣādiq (‘a) about the authenticity of the following tradition that is ascribed to the Holy Prophet (ṣ):

مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّة.

The area between my house and minbar is a garden of Paradise.

The Imam (‘a) answered confirmatively and added:

وَبَيْتُ عَلِيٍّ وَفَاطِمَةَ عَلَيْهِمَا السَّلاَمُ مَا بَيْنَ الْبَيْتِ الَّذِي فِيهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِه إِلَى الْبَابِ الَّذِي يُحَاذِي الزُّقَاقَ إِلَى الْبَقِيعِ. فَلَوْ دَخَلْتَ مِنْ ذَلِكَ الْبَابِ وَالْحَائِطُ مَكَانَهُ أَصَابَ مِنْكَبَكَ الأَيْسَرِ.

The house of `Alī and Fāṭimah, peace be upon them, lies in the area between the house in which the Holy Prophet (ṣ) is buried and the door that is facing the street going to al-Baqī` Cemetery. If you enter from that door, the wall would hit your left shoulder if it was still there.

147- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:543, H. 1, 2, & 3..

The Imam (‘a) then referred to other houses and quoted the Holy Prophet (ṣ) as saying:

الصَّلاَةُ فِي مَسْجِدِي تَعْدِلُ أَلْفَ صَلاَةٍ فِي غَيْرِهِ إِلاَّ الْمَسْجِدَ الْحَرَامَ فَهُوَ أَفْضَلُ.

A single prayer that is offered in my mosque is equal to one thousand prayers that are offered in other mosques except the Sacred Mosque, which is more meritorious (than my mosque).[148]

Another tradition holds that the Holy Prophet’s tomb is on a canal of Paradise.[149]

According to a number of traditions some of which are validly reported, Imam al-Ṣādiq (‘a) has said that to offer a prayer in the house of Lady Fāṭimah (‘a) is more preferable than offering prayers in the area defined as a garden of Paradise and thus known as *Rawḍah*. Shaykh al-Kulaynī in *al-Kāfī* has reported that Yūnus ibn Ya`qūb asked Imam al-Ṣādiq (‘a) whether it is better to offer a prayer in the house of Lady Fāṭimah (‘a) or in the *Rawḍah*.

The Imam (‘a) answered, “To offer a prayer in Fāṭimah’s house is better.”[150]

According to another tradition, to offer prayers in the Holy Prophet’s houses, one of which is of course the house of Imam `Alī (‘a), is equal to offering prayers in the Prophet’s Mosque or even producing a bigger reward.[151]

As has been previously mentioned, the house of Imam `Alī and Lady Fāṭimah, peace be upon them, is situated in the area between the house in which the Holy Prophet (ṣ) is

148- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:542, H. 1.
149- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:543, H. 4.
150- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:547, H. 1.
151- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:543, H. 4.

buried and the door facing the street that goes to al-Baqī` Cemetery.[152]

According to a narration deemed as valid by a group of scholars, the area of the Prophet's Mosque is three thousand and six hundred cubits.[153]

The borders of the Prophet's Mosque and the *Rawḍah* have been mentioned in two authentic traditions. Abū-Baṣīr al-Murādī is reported to have quoted Imam al-Ṣādiq ('a) as saying:

حَدُّ الرَّوْضَةِ فِي مَسْجِدِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِه إِلَى طَرَفِ الظِّلاَلِ، وَحَدُّ الْمَسْجِدِ إِلَى الإِسْطوَانَتَيْنِ عَنْ يَمِينِ الْمِنْبَرِ إِلَى الطَّرِيقِ مِمَّا يَلِي سُوقَ اللَّيْلِ.

The borders of the Rawḍah in the Prophet's Mosque extend to Ṭaraf al-Ẓilāl, and the border of the Prophet's Mosque extends from the two columns to the right of the minbar up to the public way behind Sūq al-Layl.[154]

Muḥammad ibn Muslim is reported to have asked the Imam ('a) about the borders of the Prophet's Mosque, and he was answered:

152- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:542, H. 1.
Unfortunately, all these traces have been wiped out because the Wahhābi sect (which dominates in Makkah and Madīnah) does not respect the signs and traces of Islamic history. Moreover, it attempts to totally obliterate such traces.
It seems that the "door facing the street that goes to al-Baqī` Cemetery" indicates the door that presently is to the back of the shrine that currently stands on the Holy Prophet's tomb, which is the north eastern corner of the shrine.
153- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:546, H. 2.
154- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:546, H. 3.

الإِسْطوَانَةُ الَّتي عِنْدَ رَأْسِ الْقَبْرِ إِلَى الإِسْطوَانَتَيْنِ مِنْ وَرَاءِ الْمِنْبَرِ عَنْ يَمِينِ الْقِبْلَة، وَكَانَ مِنْ وَرَاءِ الْمِنْبَرِ طَرِيقٌ تَمُرُّ فِيهِ الشَّاةُ وَيَمُرُّ الرَّجُلُ مُنْحَرِفاً وَكَانَ سَاحَةُ الْمَسْجِدِ مِنَ الْبِلاَطِ إِلَى الصَّحْنِ.

It extends from the column that is situated near the head of the tomb to the two columns lying behind the minbar to the right side of the kiblah direction. Behind the minbar, there was a narrow way in which a sheep could pass but a man must pass aslant. The yard of the mosque extended from the court to the patio.[155]

Other Holy Sites in the Prophet's Mosque

In addition to the mosque, the *Rawḍah*, the houses of the Holy Prophet (ṣ), and the house of Imam `Alī and Lady Fāṭimah (‘a), which are highly regarded and enjoy special merits, there are other sites inside the Prophet's Mosque that are considered blessed and meritorious, such as the Prophet's minbar and niche where he used to offer prayers.

Shaykh al-Kulaynī in *al-Kāfī* has reported through a valid chain of authority that Mu`āwiyah ibn `Ammār quoted Imam al-Ṣādiq (‘a) as saying:

إِذَا فَرِغْتَ مِنَ الدُّعَاءِ عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِه فَأْتِ الْمِنْبَرَ فَامْسَحْهُ بِيَدِكَ وَخُذْ بِرُمَّانَتَيْهِ، وَهُمَا السُّفْلاوَانِ، وَامْسَحْ عَيْنَيْكَ وَوَجْهَكَ بِه فَإِنَّهُ يُقَالُ إِنَّهُ شِفَاءٌ لِلْعَيْنِ. وَقُمْ عِنْدَهُ وَاحْمَدِ اللهَ وَاثْنِ عَلَيْهِ وَسَلْ حَاجَتَكَ؛

When you accomplish your prayers near the tomb (of the Holy Prophet (ṣ)), you may come to the minbar, pass your hand over it, hold the two lower pommels, and then rub your face and eyes, for this act brings about eye healing. You may then offer prayers there, praise and thank Almighty Allah, and implore Him for

155- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:546, H. 1.

فَإِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه قَالَ: مَا بَيْنَ قَبْرِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ. وَالتُّرْعَةُ هِيَ الْبَابُ الصَّغِيرُ. ثُمَّ تَأْتِي مَقَامَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِه فَتُصَلِّي فِيهِ مَا بَدَا لَكَ.

settling your needs. The Holy Prophet (ṣ) has said, "The area between my house and minbar is a garden of Paradise and my minbar is standing on a canal of Paradise." This canal is the small door. You may then go to the Holy Prophet's standing-place and offer as many prayers as you like.[156]

One of the other places regarded special is Maqām Jibra'īl (the Standing-place of Archangel Gabriel) where the Archangel would stop to gain permission from the Holy Prophet (ṣ) to enter.

Shaykh al-Kulaynī in *al-Kāfī* has reported through a valid chain of authority that Mu`āwiyah ibn `Ammār quoted Imam al-Ṣādiq ('a) as saying:

You may come to the standing-place of Gabriel, which is under a drainpipe, because at this very place, Archangel Gabriel used to stop to seek permission from the Holy Prophet (ṣ) before he would visit him. You may say these words at this place:

اَيْ جَوَادُ اَيْ كَرِيمُ اَيْ قَرِيبُ اَيْ بَعِيدُ اَسْاَلُكَ اَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَاَهْلِ بَيْتِهِ وَاَنْ تَرُدَّ عَلَيَّ نِعْمَتَكَ.

O All-magnanimous! O All-generous! O Nigh! O Remote! I beseech You to send blessings upon Muḥammad and his Household and to grant me this blessing of Yours over again.[157]

Amongst the other consecrated places in the Prophet's

156- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:270, H. 1.
157- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:271, H. 1.

Mosque are the three columns; namely, Abū-Lubābah's[158] Column, known as *Usṭuwānat Abī-Lubābah* or *Usṭuwānat al-Tawbah* (The Repentance Column) and the other two columns following it towards the Holy Prophet's prayer-place, standing-place, and niche. Those who visit the Holy Prophet's tomb and mosque perform certain rites at these columns.

These certain rites and recommended acts have been mentioned by Shaykh al-Kulaynī in *al-Kāfī* and Shaykh al-Ṭūsī in *Tahdhīb al-Aḥkām* with many traditions of valid chains of authority.

For instance, Muḥammad ibn al-Ḥasan has reported on the

158- Abū-Lubābah, Bashīr ibn `Abd al-Mundhir, of the Anṣār (supporters; Muslims of Yathrib who accepted and received the Holy Prophet (ṣ) and the emigrants of Makkah), was one of the Holy Prophet's companions (*Ṣaḥābah*). During the Battle of Badr, the Holy Prophet (ṣ) ordered him to stay in Madīnah, yet he allotted a share of the spoils of war for him. This column carrying his name has a story:
When the Holy Prophet (ṣ) besieged the Jews of Banū-Qurayẓah, they pleaded for conciliation, but the Holy Prophet (ṣ) refused, asking them to accept the condition to agree to any decision made by Sa`d ibn Mu`ādh in this regard. They therefore asked him to grant them respite so that they could take counsel with Abū-Lubābah because, to them, he was a good adviser. Abū-Lubābah advised that they should not accept this condition because it would lead them to be sentenced to death. Afterwards, he felt sorry for giving this advice, seeing it as betrayal and disloyalty to the Holy Prophet (ṣ). He therefore repented and decided to tie himself to a column in the Prophet's Mosque, refraining from having any food. Because this state lasted for seven days, the man fainted. Then, Almighty Allah's acceptance of his repentance was revealed to the Holy Prophet. (ṣ) When he was informed of the acceptance of his repentance, he asked the Holy Prophet (ṣ) to come to untie him personally. *See* Al-Māmuqānī, *Tanqīḥ al-Maqāl* 1:175.

authority of Mu`āwiyah ibn `Ammār that Imam al-Ṣādiq (ʻa) said:

> While residing in Madīnah for three days, you may observe fasting for three days beginning with Wednesday. On Tuesday night, you may offer a prayer at Abū-Lubābah's Column, which is also called the Column of Repentance to which Abū-Lubābah tied himself until he was excused by Almighty Allah. You may spend Wednesday thereat. The next night and day (i.e. Thursday), you may offer prayers near the next column, which is situated behind the Holy Prophet's (ṣ) standing-place. Fasting on Thursday, you may spend the next night and day (i.e. Friday) at the next column, offering prayers and sitting there. You may then fast on Friday. If possible, you should abstain from talking except when necessary. Do not leave the mosque except for an urgent need, and do not sleep at all as long as you are there. If you do all that, you will gain much reward. On Friday, thank and praise Almighty Allah and invoke His blessings upon the Holy Prophet and his Household. Then, pray to Him to grant you your requests. Include these words with your prayer:

اَللَّهُمَّ مَا كَانَتْ إِلَيْكَ مِنْ حَاجَةٍ شَرَعْتُ اَنَا فِي طَلَبِهَا اَوْ إِلْتِمَاسٍ اَوْ لَمْ اَشْرَعْ سَاَلْتُكَهَا اَوْ لَمْ اَسْاَلْكَهَا فَإِنِّي اَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآله نَبِيِّ الرَّحْمَةِ فِي قَضَاءِ حَوَائِجِي صَغِيرِهَا وَكَبِيرِهَا.

O Allah, whatever I need from You whether I have mentioned it or not, whatever entreaty, which I have besought from You or not; I turn my face towards You, beseeching You to grant it in the name of Your Prophet, Muḥammad, may Allah bless him and his Household, the Prophet of Mercy. Settle all my needs for me, be they insignificant or great.

If you do all that, then you will deserve to have your requests granted, Allah willing.[159]

159- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:274, H. 1.

OTHER MOSQUES IN AL-MADĪNAH

In the holy city of al-Madīnah, there are other mosques that have the honor to be places where the Holy Prophet (ṣ) offered prayers, or which he himself ordered to be built.

The most important and most preferred of these mosques is the Qubā Mosque about which Almighty Allah revealed the following verse of the Holy Qur'ān:

ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ
ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ

Certainly, a mosque founded on piety from the very first day is more deserving that you should stand in it. In it are men who love that they should be purified, and Allah loves those who purify themselves. (9:108)

The Holy Prophet (ṣ) is reported to have said:

مَـنْ أَتَـى مَـسْجِدِي مَـسْجِدَ قُبَـا
فَصَلَّى فِيهِ رَكْعَتَيْنِ رَجَعَ بِعُمْرَةٍ.

Whoever visits Qubā Mosque and offers therein a two-unit prayer, will return with the reward of `Umrah.[160]

Another important site is Faḍīkh Mosque, the place where the sun was returned for Imam `Alī, the Commander of the Faithful (‘a) and where the Holy Prophet (ṣ) offered prayers.

In Madīnah, there are also Masjid e Aḥzāb (Mosque of the Allies), which is the place where the Holy Prophet (ṣ) prayed to Almighty Allah to grant Imam `Alī (‘a) victory over `Amr ibn `Abd-Wudd al-`Āmirī in the Battle of the

160- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:548, H. 3 & 10:278, H. 5.

Allies (or *Khandaq*).

There is also the Ummu-Ibrāhīm's Chamber (known as *mashrabat ummi-ibrāhīm*), which is the residential place of the Holy Prophet (ṣ) during his residence in Qubā on his way to Madīnah. In this place too, the Holy Prophet (ṣ) offered prayers.

There are also the Uḥud Mosque and the graves of the martyrs of the Battle of Uḥud among which is the grave of Ḥamzah ibn `Abd al-Muṭṭalib, the Holy Prophet's uncle and the master of martyrs.

In *al-Kāfī*, Shaykh al-Kulaynī has reported that Mu`āwiyah ibn `Ammār quoted Imam al-Ṣādiq ('a) as saying:

> Make sure that you will not leave any of the following sites unvisited: Qubā Mosque (the mosque founded on piety from the very first day), Ummu-Ibrāhīm's Chamber, al-Faḍīkh Mosque, the graves of the martyrs, and Masjid al-Aḥzāb, which is also called the Conquest (*fatḥ*) Mosque.
>
> We have been informed that the Holy Prophet (ṣ), whenever visiting the graves of the martyrs, would say:

اَلسَّلاَمُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ.

Peace be upon you because you were constant; how excellent is then the issue of the abode!

> Among the prayers that are performed at Masjid al-Aḥzāb are the following:

يَا صَرِيخَ الْمَكْرُوبِينَ وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَيَا مُغِيثَ الْمَهْمُومِينَ إِكْشِفْ عَنِّي ضُرِّي وَهَمِّي وَكَرْبِي وَغَمِّي كَمَا

O He Who aids the aggrieved! O He Who responds to the supplication of the distressed! O He Who helps the depressed! (Please do) remove my distress, my grief, my anguish, and my dejection in the same way You relieved the grief of Your

كَشَفْتَ عَنْ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ هَمَّهُ وَكَفَيْتَهُ هَوْلَ عَدُوِّهِ فِي هَذَا الْمَكَانِ.

Prophet—peace be upon him and his Household—and saved him from the horror of his enemies at this very place.[161]

`Uqbah ibn Khālid is reported to have asked Imam al-Ṣādiq (‘a), “When we visit the mosques that are around Madīnah, with which one should we start?”

The Imam (‘a) instructed:

> You should start with Qubā Mosque where you should offer as many prayers as you can, for this place is the first mosque of this area in which the Holy Prophet (ṣ) offered prayers. You may then go to Ummu-Ibrāhīm’s Chamber and offer a prayer therein, for it was the residence and prayer-place of the Holy Prophet (ṣ). You may then go to al-Faḍīkh Mosque and offer a prayer therein, for your Prophet (ṣ) offered a prayer therein. After visiting all the sites at this side, you may move to the other side of Mount Uḥud and start with the mosque that is situated on the side of al-Ḥīrah wherein you may offer a prayer. You may then pass by the tomb of Ḥamzah ibn `Abd al-Muṭṭalib and offer him salutation. Then, come to the martyrs and stop at their graves, greeting them with the following statement:

السَّلاَمُ عَلَيْكُمْ يَا اَهْلَ الدِّيَارِ اَنْتُمْ لَنَا فَرَطٌ وَإِنَّا بِكُمْ لاَحِقُونَ

Peace be upon you, O inhabitants of these graves. You have preceded us, and we shall certainly join you.

You may then go to the mosque that lies in the vast place beside the mountain on your right. Then, head for Mount Uḥud and offer a prayer therein. It is the place from where the Holy Prophet (ṣ) started off to contend with the

161- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 10:275, H. 1.

polytheists at Mount Uḥud. The army of the Muslims, under the command of the Holy Prophet (ṣ), resided there until the time of prayer. They performed the prayer there. You may then return to the graves of the martyrs and offer as many prayers as Almighty Allah has determined for you. Then, head forward until you arrive at Masjid al-Aḥzāb to offer prayers and supplicate before Almighty Allah there because in the Battle of al-Aḥzāb the Holy Prophet (ṣ) prayed to Almighty Allah at this place. Ammār ibn Mūsā has reported Imam al-Ṣādiq (‘a) as saying that the incident of the sun recourse for Imam `Alī (‘a) took place at Faḍīkh Mosque.

There are some other famous mosques in Madīnah, such as the following:

- Al-Kiblatayn Mosque wherein the following holy verse of changing the direction of kiblah was revealed:

Indeed, We see the turning of your face to heaven, so We shall surely turn you to a kiblah which you shall like. Turn then your face towards the Sacred Mosque. (2:144)

ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ

- Masjid al-Ghumāmah (Mosque of the Cloud), which is the place where a cloud cast a shadow over the Holy Prophet (ṣ) who had suffered from the heat of the sun.
- The five mosques attributed to Abū-Bakr, `Umar, `Uthmān, Imam `Alī (‘a), and Lady Fāṭimah (‘a).
- Masjid al-Mubāhalah (Mosque of the Mutual Invocation of Curse), which is the place where the Holy Prophet (ṣ) challenged the Christians of Najrān and called them to invoke Almighty Allah’s curse upon the lying party.

- Masjid e Salmān al-Fārisī (the Persian)[162]
- The place of the Holy Prophet's overnight stay (*mu`arras*) during his journey back from Makkah to Madīnah. At this place, he also offered prayers.

About these places, Shaykh al-Kulaynī has reported a set of traditions, in his book of *al-Kāfī*, one of which is the following validly reported one:

Mu`āwiyah ibn `Ammār has reported Imam al-Ṣādiq (‘a) as saying:

When you leave Makkah and head for Madīnah, you will pass by Dhu'l-Ḥalīfah Mosque, which lies on the way between Makkah and Madīnah. There, you may visit the place of the Holy Prophet's overnight stay. If it is the time of an obligatory or supererogatory prayer, you must perform it there. If not, you may reside there for a while, because the Holy Prophet (ṣ) used to stay overnight and offer prayers there.[163]

On the way between Makkah and Madīnah, there lies the Ghadīr Khumm Mosque, which is the place where the Holy Prophet (ṣ) stopped and declared Imam `Alī (‘a) as his successor and the next leader and Imam of the Muslim nation.

In this connection, Shaykh al-Kulaynī has reported through a valid chain of authority that `Abd al-Raḥmān ibn al-Ḥajjāj asked Imam al-Kāẓim (‘a) about the merit of offering a prayer at al-Ghadīr Mosque in daylight during a journey. The Imam (‘a) answered:

You may offer a prayer there, because it is rewardable. My

162- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 334-335.
163- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:289, H. 1.

father used to order me to do so.[164]

This list of holy places and mosques at Madīnah and other places proves what has been previously mentioned in the introduction of this discussion. The Ahl al-Bayt's view about holy places is based on the concept of maintaining those Islamic sites and sacred places associated with the divine mission, since they enjoy special sacredness where devotional acts are practiced as expressions of thanking Almighty Allah and respecting His commands and prohibitions.

164- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:292, S. 22.

AL-KŪFAH AND ITS MOSQUES

The Ahl al-Bayt (‘a) viewed the city of Kūfah as distinctive because of various significances.

As for its historical significance, this city is connected with previous divine missions and prophets.

As for its political significance, this city has always been loyal to the Ahl al-Bayt (‘a).

As for its cultural significance, this city has played a significant role in promulgating the culture of the Ahl al-Bayt (‘a).

As for its future significance, this city is predicted to contribute greatly to the advent of the Awaited Imam al-Mahdī, may Allah hasten his reappearance.

In many traditions that are unanimously acceptable, the significance of Kūfah has been confirmed, apart from some details that cannot be proved by scholarly methods.

The results of these truths, which are reported from the Holy Imams of the Ahl al-Bayt (‘a), have been certified through some scientific (archeological) surveys and some ancient texts found in divine books, such as the Torah and the Psalms of David (‘a).[165]

In this respect, Abū-Bakr al-Ḥaḍramī has reported that he asked Imam al-Bāqir (‘a) to name the best region after the holy precincts of Almighty Allah and the Holy Prophet (ṣ).

The Imam (‘a) thus answered:

165- Some of our brethren are doing some surveys in this regard, hoping that they would be successful to publish them in the near future.

الْكُوفَةُ؛ هِيَ الزَّكِيَّةُ الطَّاهِرَةُ. فِيهَا قُبُورُ النَّبِيِّينَ وَالْمُرْسَلِينَ وَغَيْرِ الْمُرْسَلِينَ وَالأَوْصِيَاءِ الصَّادِقِينَ. وَفِيهَا مَسْجِدُ سُهَيْلٍ الَّذِي لَمْ يَبْعَثِ اللهُ نَبِيّاً إِلاَّ وَقَدْ صَلَّى فِيهِ، وَفِيهَا يَظْهَرُ عَدْلُ اللهِ، وَفِيهَا يَكُونُ قَائِمُهُ وَالْقُوَّامُ مِنْ بَعْدِهِ. وَهِيَ مَنَازِلُ النَّبِيِّينَ وَالأَوْصِيَاءِ وَالصَّالِحِينَ.

It is Kūfah! It is the perfect and pure city. In this city, there are the graves of the prophets—both messengers and non-messengers—and the veracious successors (of prophets). There is also the Mosque of Suhayl, in which all the Prophets that Almighty Allah had sent offered prayers. From this city will the Justice of Allah appear; and in this city will be His Rising Imam and the leaders who will succeed him. It is also the abode of the prophets, the successors, and the righteous.[166]

Sulaym—the manumitted slave of Ṭirbāl—and other reporters have reported Imam al-Ṣādiq (‘a) as saying:

نَفَقَةُ دِرْهَمٍ بِالْكُوفَةِ تُحْسَبُ بِمِائَةِ دِرْهَمٍ فِي مَا سِوَاهَا، وَرَكْعَتَانِ فِيهَا تُحْسَبُ بِمِائَةِ رَكْعَةٍ.

To give as alms a single dirham at Kūfah is recorded as giving one hundred dirhams as alms in other cities. Likewise, to offer a two-unit prayer thereat is regarded as offering one hundred-unit prayer.[167]

`Āṣim ibn `Abd al-Wāḥid al-Madīnī has reported that he heard Imam al-Ṣādiq (‘a) saying:

مَكَّةُ حَرَمُ اللهِ، وَالْمَدِينَةُ حَرَمُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَالْكُوفَةُ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلاَمُ. إِنَّ

Makkah is the sanctuary of Almighty Allah, Madīnah the sanctuary of Muḥammad (ṣ), and Kūfah the sanctuary of `Alī ibn Abī-Ṭālib. `Alī has deemed sacred the city of

166- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:524, H. 10.
167- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:526, H. 2.

عَلِيّاً حَرَّمَ مِنَ الْكُوفَةِ مَا حَرَّمَ إِبْرَاهِيمُ مِنْ مَكَّةَ وَمَا حَرَّمَ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِه مِنَ الْمَدِينَةِ.

Kūfah in the same way Abraham (ṣ) had deemed Makkah sacred and Muḥammad (ṣ) had deemed Madīnah sacred.[168]

Isḥāq ibn Yazdād has reported that a man came to Imam al-Ṣādiq (‘a) and said that he had transferred all his property into gold and silver and sold all his country estates, intending to migrate to another country. “Should I move to Makkah?” the man asked.

“No,” said the Imam (‘a), “because the people of Makkah blaspheme Almighty Allah publicly.”

“Should I move to the sanctuary of Allah’s Messenger (i.e. Madīnah)?’ asked the man.

“No,” said the Imam (‘a), “because the people of Madīnah are more wicked than the people of Makkah.”

“Where should I move?” asked the man.

The Imam (‘a) suggested:

عَلَيْكَ بِالْعِرَاقِ الْكُوفَةِ؛ فَإِنَّ الْبَرَكَةَ مِنْهَا عَلَى اثْنَيْ عَشَرَ مِيلاً هَكَذَا وَهَكَذَا، وَإِلَى جَانِبِهَا قَبْرٌ مَا أَتَاهُ مَكْرُوبٌ قَطُّ وَلاَ مَلْهُوفٌ إِلاَّ فَرَّجَ اللهُ عَنْهُ.

You should choose Kūfah, Iraq because blessing is only twelve miles away from this city to the side of which there is a tomb. Whoever agonized or distressed comes to it shall be certainly relieved by Almighty Allah.[169]

168- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:399, H. 43.

169- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:404, H. 60.
This guideline of the Imam (‘a) might be given to express the manners of the people of that time exclusively. However, this tradition obviously entails one of the distinctive features of the city of Kūfah.

Abū-Usāmah has reported that he heard Imam al-Ṣādiq (‘a) saying:

الْكُوفَـةُ رَوْضَـةٌ مِـنْ رِيَـاضِ الْجَنَّة؛ فِيهَا قَبْرُ نُـوحٍ وَإِبْـرَاهِيمُ عَلَيْهِمَـا الـسَّلاَمُ وَقَبْـرُ ثَلَاثَمائَـةِ نَبِـيٍّ وَسَـبْعِينَ نَبِيّـاً وَسِـتُّمائَةِ وَصِيٍّ وَقَبْرُ سَيِّدِ الأَوْصِيَاءِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ.

Kūfah is one of the gardens of Paradise where exist the tombs of Prophets Noah and Adam—peace be upon them—as well as three hundred and seventy prophets, six hundred successors (of prophets), and the tomb of the master of the prophets’ successors; namely, the Commander of the Faithful, peace be upon him.[170]

In addition, there are other holy places in Kūfah due to which this city enjoys great importance, merit, and sacredness.

The Great Mosque of Kūfah

At the top of the list of holy places is the Great Mosque of Kūfah whose sacredness, as well as the merits of offering prayers and acts of worship therein, have been mentioned in many traditions reported from the Ahl al-Bayt (‘a) some of which are the following:

Shaykh al-Kulaynī in *al-Kāfī*, Shaykh al-Ṣadūq in *al-Majālis* and *al-Amālī*, al-Barqī in *al-Maḥāsin*, Ibn Qawlawayh in *Kāmil al-Ziyārāt*, and Shaykh al-Ṭūsī in *Tahdhīb al-Aḥkām*, report Hārūn ibn Khārajah as saying that Imam al-Ṣādiq (‘a) once asked him, “O Hārūn ibn Khārijah, what is the distance between your house and the Kūfah Mosque? Is it about a mile?”

“No,” answered Hārūn, “probably less than that.”

170- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:404, H. 61.

The Imam (‘a) further asked, “Do you perform all your prayers therein?”

“No,” answered Hārūn, “I do not.”

The Imam (‘a) commented:

أَمَا لَوْ كُنْتُ بِحَضْرَتِه لَرَجَوْتُ أَلاَّ تَفُوتَنِي فِيهِ صَلاَةٌ، وَتَدْرِي مَا فَضْلُ ذَلِكَ الْمَوْضِعِ؟ مَا مِنْ عَبْدٍ صَالِحٍ وَلاَ نَبِيٍّ إِلاَّ وَقَدْ صَلَّى فِي مَسْجِدِ كُوفَانَ، حَتَّى إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمَّا أُسْرِيَ بِهِ قَالَ لَهُ جَبْرَئِيلُ: أَتَدْرِي أَيْنَ أَنْتَ السَّاعَةَ يَا رَسُولَ اللهِ؟ أَنْتَ مُقَابِلُ مَسْجِدِ كُوفَانَ. قَالَ: فَاسْتَأْذِنْ لِي رَبِّي حَتَّى آتِيَهُ فَأُصَلِّي رَكْعَتَيْنِ. فَاسْتَأْذَنَ اللهَ عَزَّ وَجَلَّ فَأَذِنَ لَهُ. وَإِنَّ مَيْمَنَتَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ وَسَطَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ مُؤَخَّرَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَإِنَّ الصَّلاَةَ الْمَكْتُوبَةَ فِيهِ لَتَعْدِلُ أَلْفَ صَلاَةٍ، وَإِنَّ النَّافِلَةَ فِيهِ لَتَعْدِلُ خَمْسَمِائَةِ صَلاَةٍ، وَإِنَّ الْجُلُوسَ فِيهِ بِغَيْرِ تِلاَوَةٍ وَلاَ ذِكْرٍ لَعِبَادَةٌ، وَلَوْ عَلِمَ النَّاسُ مَا فِيهِ لأَتَوْهُ

Had I been present in the precinct of that mosque, I would have never missed any prayer that I could perform there. Do you know the merits of that place? All Prophets and virtuous saints offered prayers at the Kūfah Mosque, including the Holy Prophet Muḥammad (ṣ). When he was taken to the heavens, Archangel Gabriel (‘a) said to him, ‘O Muḥammad (ṣ), do you know where you are now? You are now opposite the Kūfah Mosque.’ The Holy Prophet (ṣ) thus asked permission from his Lord to visit the mosque and offer a two-unit prayer. He was thus permitted. Verily, to the right side of this mosque is a garden of Paradise, in the middle of it a garden of Paradise, and behind it also a garden of Paradise. To offer an obligatory prayer therein is equal in reward to offering one thousand prayers (at other places), to offer a supererogatory prayer therein is equal in reward to offering five hundred prayers, and to sit there without reciting or saying any devotional statement is considered to be an act of worship. If people were to

وَلَوْ حَبْواً.

realize the merits of visiting this place, they would certainly come to it, even crawling.[171]

Shaykh al-Ṭūsī in *Tahdhīb al-Aḥkām*, and Shaykh al-Ṣadūq in *man-lā-yaḥḍuruhu'l-faqīh*, have reported on the authority of `Alī ibn Mahziyār that Imam al-Ṣādiq (‘a) said:

حَدُّ مَسْجِد الْكُوفَة آخِرُ السَّرَاجِينِ خَطَّهُ آدَمُ، وَأَنَا أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِباً.

The border of the Kūfah Mosque, as sketched by (Prophet) Adam, extends to the end of the Sarājīn quarter. As for me, I dislike entering there riding.

“Who changed the borders of the mosque, then?” asked the reporter. The Imam (‘a) answered:

أَمَّا أَوَّلُ ذَلِكَ فَالطُّوفَانُ فِي زَمَنِ نُوحٍ، ثُمَّ غَيَّرَهُ أَصْحَابُ كِسْرَى وَالنُّعْمَانِ، ثُمَّ غَيَّرَهُ زِيَادُ بْنُ أَبِي سُفْيَانَ.

First of all, it was changed by Prophet Noah’s flood. It was then changed by Khosrow, the Persian king, and al-Nu`mān, the Arab king. Finally, it was changed by Ziyād ibn Abī-Sufyān.[172]

Najm ibn Ḥaṭīm has reported Imam al-Bāqir (‘a) as saying:

لَوْ يَعْلَمُ النَّاسُ مَا فِي مَسْجِدِ الْكُوفَةِ لأَعَدُّوا لَهُ الزَّادَ وَالرَّوَاحِلَ مِنْ مَكَانٍ بَعِيدٍ؛ إِنَّ صَلاَةَ فَرِيضَةٍ فِيهِ تَعْدِلُ حِجَّةً، وَصَلاَةَ نَافِلَةٍ فِيهِ تَعْدِلُ عُمْرَةً.

If people were to realize the favors they might gain when they visit Kūfah Mosque, they would certainly travel to it from remote countries. One obligatory prayer in this mosque is equal in reward to one Ḥajj and to offer a supererogatory prayer therein is equal in reward to one `Umrah.[173]

Shaykh al-Ṣadūq, in *man-lā-yaḥḍuruhu'l-faqīh*, has

171- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:521, H. 3.

reported Imam `Alī (‘a) as saying:

لاَ تُــشَدُّ الرِّحَــالُ إلاَّ إلَــى ثَلاَثَــةِ مَسَاجِدَ، الْمَسْجِد الْحَرَامِ، وَمَسْجِد الرَّسُــول صَــلَّى اللهُ عَلَيْــه وَآلــه، وَمَسْجِد الْكُوفَة.

Trips should not be taken except to three mosques—the Sacred Mosque of Makkah, the Holy Prophet’s Mosque, and the Kūfah Mosque.[174]

Al-Aṣbagh ibn Nubātah has reported that Imam `Alī (‘a) addressed the following words to the people of Kūfah:

يَا أَهْلَ الْكُوفَة، لَقَدْ حَبَاكُمُ اللهُ عَزَّ وَجَلَّ بِمَا لَمْ يَحْبُ بِه أَحَداً، مِنْ فَضْلِ مُصَلاَّكُمْ بَيْتُ آدَمَ وَبَيْتُ نُوحٍ وَبَيْتُ إِدْرِيسَ، وَمُصَلَّى إِبْرَاهِيمَ الْخَلِيلِ، وَمُصَلَّى أَخِي الْخِضْرِ، وَمُصَلاَّيَ، وَإِنَّ مَسْجِدَكُمْ هَذَا لأَحَدُ الْمَسَاجِد الأَرْبَعَة الَّتِي إِخْتَارَهَا اللهُ عَزَّ وَجَلَّ لأَهْلِهَا. وَكَأَنِّي بِه قَدْ أُتِيَ بِه يَوْمَ الْقِيَامَة فِي ثَوْبَيْنِ أَبْيَضَيْنِ يَتَشَبَّهُ بِالْمُحْرِمِ وَيَشْفَعُ لأَهْلِه وَلِمَنْ يُصَلِّي فِيه فَلاَ تُرَدُّ شَفَاعَتُهُ. وَلاَ تَذْهَبُ الأَيَّامُ وَاللَّيَالِي حَتَّى يُنْصَبَ

O people of Kūfah, Almighty Allah has bestowed something upon you that He has not given to any other people. It is the merit of this prayer-place of yours, which was the house of Adam (‘a), the house of Noah(‘a), the house of Idrīs (Enoch)(‘a), the prayer-place of Abraham(ṣ), the Friend of Allah, the prayer-place of al-Khiḍr (‘a), my brother, and my prayer-place. Verily, this mosque of yours is one of four mosques chosen by Almighty Allah for the people. On the Day of Resurrection, I see this mosque brought forward, clad in two white garments like the costume worn by Muḥrims (i.e. those entering into the sacred state before performing the ritual Ḥajj Pilgrimage). It will then intercede

172- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:523, H. 8.
173- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:525, H. 14.
174- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:525, H. 16.

الْحَجَرُ الأَسْوَدُ فيه. وَلَيَأْتِيَنَّ عَلَيْه زَمَانٌ يَكُونُ مُصَلَّى الْمَهْدِيِّ مِنْ وُلْدِي، وَمُصَلَّى كُلِّ مُؤْمِنٍ، وَلاَ يَبْقَى عَلَى الأَرْضِ مُؤْمِنٌ إِلاَّ كَانَ بِه أَوْ حَنَّ قَلْبُهُ إِلَيْه. فَلاَ تَهْجُرُوهُ وَتَقَرَّبُوا إِلَى الله عَزَّ وَجَلَّ بِالصَّلاَةِ فِيه وَارْغَبُوا إِلَيْه فِي قَضَاءِ حَوَائِجِكُمْ، فَلَوْ يَعْلَمُ النَّاسُ مَا فِيه مِنَ الْبَرَكَةِ لأَتَوْهُ مِنْ أَقْطَارِ الأَرْضِ وَلَوْ حَبْواً عَلَى الثَّلْجِ.

for its people and for those who used to offer prayers therein, and its intercession will not be rejected. Soon will the Black Stone be installed in this mosque. In a coming age, this mosque will be the prayer-place of Mahdī, one of my descendants, and the prayer-place of all true faithful believers. At that time, there will be no faithful believer on this globe but that he will be in this place or will have his heart yearning for it. Should people come to know the blessing found in this mosque, they would come to it from the furthest regions of the world even crawling on snow.[175]

Moreover, some traditions have mentioned more merits and rewards for visiting this mosque than those mentioned for the Furthest Mosque of Jerusalem.

In this respect, Muḥammad ibn Ya`qūb has reported Imam al-Ṣādiq (‘a) as narrating the following:

One day, a man came to Imam `Alī (‘a), who was in the Kūfah Mosque, and greeted him, saying, “Peace and Allah’s mercy and blessings be upon you, O Commander of the Faithful.”

As the Imam (‘a) responded to his greeting, the man said, “I have intended to head for the Furthest Mosque (of Jerusalem) and I thus wanted to greet and bid you farewell before I leave.”

“What do you expect from this journey?” the Imam (‘a)

175- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:526, H. 18.

asked.

"I expect to attain its reward and merit," answered the man.

The Imam (ʻa) advised:

فَبِعْ رَاحِلَتَكَ وَكُلْ زَادَكَ وَصَلِّ فِي هَذَا الْمَسْجِدِ؛ فَإِنَّ الصَّلاَةَ الْمَكْتُوبَةَ فِيهِ حِجَّةٌ مَبْرُورَةٌ وَالنَّافِلَةَ عُمْرَةٌ مَبْرُورَةٌ وَالْبَرَكَةَ مِنْهُ عَلَى اثْنَيْ عَشَرَ مِيلاً. يَمِينُهُ يُمْنٌ وَيَسَارُهُ مَكْرٌ. وَفِي وَسَطِهِ عَيْنٌ مِنْ دُهْنٍ وَعَيْنٌ مِنْ لَبَنٍ وَعَيْنٌ مِنْ مَاءٍ شَرَابٌ لِلْمُؤْمِنِينَ، وَعَيْنٌ مِنْ مَاءٍ طَاهِرٍ لِلْمُؤْمِنِينَ. مِنْهُ سَارَتْ سَفِينَةُ نُوحٍ، وَكَانَ فِيهِ (نَسْرٌ) وَ(يَغُوثُ) وَ(يَعُوقُ)، وَصَلَّى فِيهِ سَبْعُونَ نَبِيّاً وَسَبْعُونَ وَصِيّاً أَنَا أَحَدُهُمْ. مَا دَعَا فِيهِ مَكْرُوبٌ بِمَسْأَلَةٍ فِي حَاجَةٍ مِنَ الْحَوَائِجِ إِلاَّ أَجَابَهُ اللهُ تَعَالَى وَفَرَّجَ عَنْهُ كُرْبَتَهُ.

If so, you may sell your riding-animal, consume your provisions, and pray at this mosque, for performing an obligatory prayer at this mosque is equal (in reward) to performing one Ḥajj, and offering a supererogatory prayer to performing one `Umrah. The blessed area is only twelve miles away from the mosque where its right side is felicity while its left side is ill omen. In its center, there is a spring of oil, a spring of milk, a spring of fresh water for the believers, and a spring of pure water for them, too. From this place, the ark of Prophet Noah (ʻa) set off, where there had been the idols Naṣr, Yaghūth, and Ya`ūq.[176] At this place too, seventy prophets and seventy successors of prophets, one of whom is myself, offered prayers. No agonized person prays to Almighty Allah for any request without his prayer being granted by Allah and his agony relieved.[177]

It is maintained by many traditions that at the Kūfah

176- These idols, also mentioned in the Holy Qur'ān (71:23), were worshipped by the heathen people of Prophet Noah.
177- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:528, H. 1.

Mosque there are stations ascribed to some prophets and Imams of the Ahl al-Bayt (‘a). For instance, the station of Imam `Alī, the Commander of the Faithful (‘a), is situated at the seventh column of the mosque, the station of Imam Ḥasan (‘a) at the fifth, the station of Prophet Abraham (ṣ) at the third, and the station of Archangel Gabriel (‘a) at the fifth, directly behind the Kindah Gate.[178]

Books on supplications and formulas of *ziyārah* have mentioned special devotional rites, prayers, supplications, and whispered prayers to be practiced at the Kūfah Mosque, such as the two-unit prayer of granting requests. In each unit Sūrah al-Fātiḥah (No. 1), Sūrah al-Falaq (No. 113), Sūrah al-Nās (No. 114), Sūrah al-Tawḥīd (No. 112), Sūrah al-Kāfirūn (No. 109), Sūrah al-Naṣr (No. 110), and Sūrah al-Qadr (No. 97) are recited. Upon accomplishment, the famous Tasbīḥ al-Zahrā' litany[179] is said and then one’s request is made through supplication. Once one does all that, his request will be granted by Almighty Allah and his prayers will be responded to, Allah willing.[180]

178- Al-Ḥurr al-`Āmilī, *Wasā'il al-Shī`ah* 3:530. Section: Recommendation of Offering Prayers at the Seventh and Fifth Columns of al-Kūfah Mosque.

179- *Tasbīḥ al-Zahrā'* is a famous litany comprising one hundred words of praising Almighty Allah. The most famous and considerable form of it is to say *allāhu-akbar(u)* (Allah is the Greatest) thirty-four times, *alḥamdu-lillāh(i)* (Praise be to Allah) thirty-three times, and *subḥānallāh(i)* (Glory be to Allah) thirty-three times. Further details about this litany can be found in books on devotional acts, especially Shaykh `Abbās al-Qummī’s famous one of *Mafātīḥ al-Jinān*. [Translator]

180- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:532; Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 386-401 where details of the devotional rites at al-Kūfah Mosque are mentioned.

Imam `Alī's Tomb and Wādī al-Salām

In Kūfah is the tomb of Imam `Alī (‘a), which is situated at the back of the city by the side of the white hills. This region is called Gharī and Najaf. It was too dry to support vegetation. After the appearance of Imam `Alī's tomb in this area, the people of Kūfah used to bury their dead people there. The modern city of Najaf was established around the tomb of Imam `Alī (‘a) and then became the central city of the Najaf Governorate. The city of Kūfah became a district attached to it.

The method and merits of visiting the tomb of Imam `Alī (‘a) have been cited within the chapter on the virtues of this holy place.

Naṣīr al-Dīn al-Ṭūsī has reported on the authority of Muḥammad ibn Muḥammad ibn al-Faḍl, the nephew of Dāwūd al-Raqqī, that Imam al-Ṣādiq (‘a) said:

أَرْبَعُ بِقَاعٍ ضَجَّتْ إِلَى اللهِ أَيَّامَ الطُّوفَانِ: الْبَيْتُ الْمَعْمُورُ فَرَفَعَهُ اللهُ، وَالْغَرِيُّ وَكَرْبَلاءُ وَطُوسُ.

On the days of Noah's flood, four regions cried to Almighty Allah: the Much-Frequented House, which Almighty Allah thus raised, Gharī, Karbalā', and Ṭūs.[181]

In his book, entitled *Faḍl al-Kūfah*, Muḥammad ibn `Alī ibn al-Ḥasan al-`Alawī reports, through a chain of authority connected to `Uqbah ibn `Alqamah Abu'l-Janūb, that Imam `Alī (‘a) purchased the area between the Khawarnaq Palace and Ḥīrah in Kūfah, (or the area between Najaf and Ḥīrah, according to another narration), with forty thousand Dirhams and called some people to witness the contract. “Why have you, Commander of the Faithful (‘a), purchased this land at such a high price while it is barren?” they asked.

He answered:

181- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:231, H. 22.

سَمِعْتُ مِنْ رَسُول الله صَلَّى اللهُ عَلَيْه وَآله يَقُولُ: كُوفَانُ كُوفَانُ؛ يُرَدُّ أَوَّلُهَا عَلَى آخرِهَا، يُحْشَرُ مِنْ ظَهْرِهَا سَبْعُونَ أَلْفاً يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ. فَاشْتَهَيْتُ أَنْ يُحْشَرُوا مِنْ مِلْكِي.

I have heard the Messenger of Allah (ṣ) saying, "Kūfān! Kūfān! The first of it shall be returned to the last of it (because of complete destruction to which this city will be exposed). From this region, seventy thousand individuals shall be resurrected and allowed to enter Paradise without settling an account with them." I, therefore, would like these people to be resurrected from my property.[182]

Badr ibn Khalīl al-Asadī has reported on the authority of a man from Shām that Imam `Alī ('a) said:

أَوَّلُ بُقْعَةٍ عُبِدَ اللهُ عَلَيْهَا ظَهْرُ الْكُوفَةِ، لَمَّا أَمَرَ اللهُ الْمَلاَئِكَةَ أَنْ يَسْجُدُوا لآدَمَ فَسَجَدُوا عَلَى ظَهْرِ الْكُوفَةِ.

The first region (of the earth) on which Almighty Allah was worshipped is behind Kūfah. That was when Almighty Allah ordered the angels to prostrate themselves before Adam ('a); so, they did at the place behind Kūfah.[183]

Ḥabbah al-`Aranī has reported that he once accompanied Imam `Alī ('a) to Kūfah. There, the Imam ('a) stopped at Wādī al-Salām as if he were talking to some people. Following him, I stood with him for so long that I felt worn out. I then sat for a long time until I grew weary. So, I stood up again until I felt tired and had to sit down again. Again, I sat down for so long that I felt weary. The third time, I stood up, gathered my garment, and said, "O Commander of the Faithful ('a), I feel pity for you because you have been standing for such a long time. Would you like to rest for a while?" I then put the garment on the

182- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:231, H. 21.
183- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:232, H. 25.

ground so that he could sit on it.

The Imam (‘a) then said to me, “O Ḥabbah, this has been no more than a discourse with a faithful believer—a kind of pleasure.”

“O Commander of the Faithful (‘a),” I said, “Are they communicating?”

The Imam (‘a) answered, “Yes, they are. If you were now allowed to see the unseen, you would see them in meetings speaking to one another.”

“Are they bodies or spirits?” I asked.

The Imam (‘a) answered:

أَرْوَاحٌ، وَمَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بِقَاعِ الأَرْضِ إِلاَّ قِيلَ لِرُوحِهِ: إِلْحَقِي بِوَادِي السَّلاَمِ. وَإِنَّها لَبُقْعَةٌ مِنْ جَنَّةِ عَدْنٍ.

They are spirits. There is no faithful believer that dies in any region on this earth except that his soul is allowed to join Wādī al-Salām, which is also an area in the Garden of Eden.[184]

Ṣafwān al-Jammāl has reported that he once accompanied Imam al-Ṣādiq (‘a) on a journey from Madīnah to Ḥīrah. When they passed over Ḥīrah, the Imam (‘a) asked Ṣafwān to lead the riding-animals to the road that led to Gharī. When they reached that place, the Imam (‘a) took out a thin rope made of coir which he had carried with him and then moved many steps away from the road towards the west. He then stretched that rope and stopped at its other end. He then tapped the ground with his hands and took a handful of dust that he smelt for a long time. He then walked towards the place where Imam `Alī’s tomb lay. On the tomb, he spread the dust with his blessed hand, took a handful of it, smelt it, and

184- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:234, H. 26.

sobbed so heavily that I thought he had passed away. When he recovered consciousness, he said, "This is, by Allah, the burial place of the Commander of the Faithful (‘a)."

The Imam (‘a) then drew a sketch.

I asked him, "O son of Allah's Messenger (‘a), what had made the rightful members of Muḥammad's Household (‘a) refrain from showing this burial place to the people?"

The Imam (‘a) answered, "They feared lest the descendants of Marwān and the Khawārij would damage this place."

Ṣafwān then asked the Imam (‘a) how to visit the tomb of Imam `Alī (‘a), and the Imam (‘a) instructed:

To visit his tomb, you should bathe yourself, put on two new or clean and ceremonially pure garments, and use a perfume, although it is acceptable without this. When you are about to leave your house, you may say, "I am leaving my house, seeking Allah's bounty... etc."[185]

Sahlah Mosque

Sahlah (or *Suhayl*) Mosque is one of the holy places of Kūfah. Many traditions report the merits of this mosque, such as Imam al-Ṣādiq's saying:

مَـا مِـنْ مَكْـرُوبٍ يَـأْتي مَـسْجِدَ السَّهْلَة وَيُـصَلّي فيـه رَكْعَتَيْن بَيْنَ الْعِشَائَيْن وَيَدْعُو اللهَ عَـزَّ وَجَـلَّ إلاَّ فَرَّجَ اللهُ كُرْبَتَهُ.

Any aggrieved person who visits al-Sahlah Mosque, performs the Maghrib and `Ishā' Prayers thereat, and supplicates, Almighty Allah will most certainly have his grief relieved by Him.[186]

185- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:235, H. 1.
186- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:441, H. 20.

Other traditions hold that Sahlah Mosque is the place where the prophets and righteous persons offered prayers since the time of Prophet Abraham (ṣ) and even before that.

Shaykh al-Kulaynī has reported on the authority of `Abdullāh ibn Abān that he, accompanied by others, visited Imam al-Ṣādiq (‘a) who asked if any one of them had something to tell about Zayd ibn `Alī, the Imam’s uncle. One the attendants thus related, “I do. One night, we gathered at the house of Mu`āwiyah ibn Isḥāq al-Anṣārī who called us to visit Sahlah Mosque and to offer a prayer thereat. However, something happened to Zayd and prevented him from going there.”

Commenting on this event, the Imam (‘a) said:

أَمَا وَاللهِ لَو اسْتَعَاذَ اللهَ بِهِ حَوْلاً لأَعَاذَهُ. أَمَا عَلِمْتَ أَنَّهُ مَوْضِعُ بَيْتِ إِدْرِيسَ النَّبِيِّ عَلَيْهِ السَّلاَمُ الَّذِي كَانَ يَخِيطُ فِيهِ، وَمِنْهُ سَارَ إِبْرَاهِيمُ إِلَى الْيَمَنِ بِالْعَمَالِقَةِ، وَمِنْهُ سَارَ دَاوُدُ إِلَى جَالُوتَ، وَإِنَّ فِيهِ لَصَخْرَةً خَضْرَاءَ فِيهَا مِثَالُ كُلِّ نَبِيٍّ، وَمِنْ تَحْتِ تِلْكَ الصَّخْرَةِ أُخِذَتْ طِينَةُ كُلِّ نَبِيٍّ؟ وَإِنَّهُ لَمُنَاخُ الرَّاكِبِ... الْخِضْرِ عَلَيْهِ السَّلاَمُ.

By Allah (I swear), if he had sought Almighty Allah’s protection in the name of that place, he would certainly have been given protection for a whole year at least. Do you not know that the Sahlah Mosque is the place where Prophet Idrīs (‘a) lived and used to sew. From this place too, Prophet Abraham (ṣ) lead the Giants towards Yemen. Likewise, from this place, Prophet David (‘a) moved to confront Goliath. In this place, there is a green rock on which the picture of each prophet was carved and from beneath this rock, the clay of every prophet (from which they were created) was taken. The Rider also resided at this place... i.e. al-Khiḍr (‘a).[187]

187- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:533, H. 3.

Ṣāliḥ ibn Abi'l-Aswad has reported Imam al-Ṣādiq (‘a) as saying:

أَمَا إِنَّهُ مَنْزِلُ صَاحِبِنَا إِذَا قَامَ بِأَهْلِهِ.

Sahlah Mosque is the house where our Master (i.e. Imam al-Mahdī (‘a)) shall reside along with his family members.[188]

188- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:533, H. 4.

IMAM AL-ḤUSAYN'S SANCTUARY

In the previous section on pilgrimages to the tombs of the Holy Imams (‘a), we have cited the great reward and merits of visiting the tomb of Imam al-Ḥusayn (‘a), the Master of Martyrs. This pilgrimage acquires a distinctive importance with regard to the spiritual, cultural, political, individual, and communal significance of the Event of Karbalā'.

Moreover, Imam al-Ḥusayn's sanctuary (also called *al-ḥā'ir al-ḥusaynī*; the place where water would not flow over his tomb on various occasions), represented by Imam al-Ḥusayn's holy shrine, enjoys great merit that no other place can ever have.

Many traditions report the merits of this sanctuary, such as the following one reported by Shaykh al-Kulaynī, Shaykh Ibn Qawlawayh, and Shaykh al-Ṭūsī, through several chains of authority, from Imam al-Ṣādiq (‘a):

إِنَّ لِمَوْضِعِ قَبْرِ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ حُرْمَةً مَعْرُوفَةً؛ مَنْ عَرَفَهَا وَاسْتَجَارَ بِهَا أُجِيرَ.

The place of Ḥusayn's tomb enjoys a well-recognized sanctity. Whoever recognizes and seeks refuge through it, shall be protected.

The reporter then asked the Imam (‘a) to mark out the borders of that place.

The Imam (‘a) answering him said:

إِمْسَحْ مِنْ مَوْضِعِ قَبْرِهِ الْيَوْمَ خَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ نَاحِيَةِ رِجْلَيْهِ وَخَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ نَاحِيَةِ رَأْسِهِ. وَمَوْضِعُ قَبْرِهِ مِنْ يَوْمِ دُفِنَ رَوْضَةٌ مِنْ

From the current place of his tomb, survey twenty-five cubits from the side of his feet and twenty-five cubits from the side of the head. Since the day he was buried, the place of his tomb has been a garden of Paradise.

رِيَـاضِ الْجَنَّـة. وَمِنْـهُ مِعْـرَاجٌ تُعْـرَجُ فِيـهِ بِأَعْمَالِ زُوَّارِه إِلَى السَّمَاء. وَمَا مِـنْ مَلَـكٍ فِـي الـسَّمَاءِ وَلاَ فِـي الأَرْضِ إِلاَّ وَهُـمْ يَسْأَلُونَ اللهَ أَنْ يَأْذَنَ لَهُـمْ فِي زِيَـارَةِ قَبْـرِ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ، فَفَوْجٌ يَنْزِلُ وَفَـوْجٌ يَعْرُجُ.

From this place, the deeds of his visitors ascend to the heavens. All the angels of the heavens and of the earth are always asking Almighty Allah to permit them to visit Ḥusayn's tomb. Thus, a group (of angels) is seen descending while another is ascending.[189]

On the authority of his father, `Umar ibn Thābit has reported Imam al-Bāqir (‘a) as saying:

خَلَـقَ اللهُ كَـرْبَلاَءَ قَبْـلَ أَنْ يَخْلُـقَ الْكَعْبَةَ بِأَرْبَعَةٍ وَعِشْرِينَ أَلْفَ عَـامٍ، وَقَدَّسَهَا وَبَارَكَ عَلَيْهَـا، فَمَـا زَالَـتْ قَبْـلَ أَنْ يَخْلُـقَ اللهُ الْخَلْـقَ مُقَدَّسَـةً مُبَارَكَةً وَلاَ تَزَالُ كَـذَلِكَ، وَجَعَلَهَـا اللهُ أَفْضَلَ الأَرْضِ فِي الْجَنَّةِ.

Almighty Allah had created Karbalā' twenty-four thousand years before he created the Ka`bah. Since then, He deemed it sacred and blessed it. Karbalā' has thus always been sacred and blessed even before He created the creations and for all time to come. He has made it the best of all the regions of the earth in Paradise.[190]

Muḥammad ibn Sinān reports on the authority of someone he had not named that Imam al-Ṣādiq (‘a) said:

One day, Imam `Alī (‘a) led some people on a journey. When he was about one or two miles away from Karbalā', he moved toward it. When he arrived at the place where the martyrs of Karbalā' would be martyred, he said:

189- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:400, H. 4.
190- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:404, H. 5.

قَبْرٌ فِيهَا مِائَتَا نَبِيٍّ، وَمِائَتَا وَصِيٍّ، وَمِائَتَا سِبْطٍ شُهَدَاءُ بِأَتْبَاعِهِمْ.

This is a place which contains the bodies of two hundred prophets, two hundred successors of prophets, and two hundred descendants of prophets along with their followers, all of whom were martyred.

Circumambulating that place, the Imam (‘a) took out his feet from the stirrup of his riding-animal and said repeatedly:

مُنَاخٌ وِكَافٌ وَمَصَارِعُ شُهَدَاءَ لاَ يَسْبِقُهُمْ مَنْ كَانَ قَبْلَهُمْ وَلاَ يَلْحَقُهُمْ مَنْ كَانَ بَعْدَهُمْ.

This is a residence where the martyrs who were never excelled by those that existed before them and shall never be surpassed by those who will exist after them will be martyred.[191]

Imam al-Ḥusayn’s Soil

In addition to the sacredness and the rewards obtained from visiting the holy shrine of Imam al-Ḥusayn (‘a), Almighty Allah has given this place further positive (i.e. material) particularities one of which is that the soil of this place brings about healing for the sick. Accordingly, master jurisprudents have permitted using a very small amount of this soil for healing purposes even though it is generally forbidden to eat any amount of soil.[192]

191- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 10:405, H. 6.
192- Imam Mūsā al-Kāẓim (‘a) is reported to have said:

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Many traditions recommend seeking healing from the soil of Imam al-Ḥusayn's tomb. For instance, Shaykh al-Kulaynī has reported on the authority of Yūnus ibn al-Rabī` that Imam al-Ṣādiq (‘a) said:

عِنْـدَ رَأْسِ الْحُـسَيْنِ عَلَيْـهِ الـسَّلاَمُ لَتُرْبَـةٌ حَمْرَاءُ فِيهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلاَّ السَّامَ.

At the head of Ḥusayn's tomb, there is red soil that holds remedy for all maladies except death.[193]

`Abdullāh ibn Ya`fūr reports that he once said to Imam al-Ṣādiq (‘a), "Some people take a piece of the soil of Imam al-Ḥusayn's tomb and it benefits them; however, when others do this, they do not find any benefit. Why is that?"

The Imam (‘a) commented:

لاَ وَاللهِ، لاَ يَأْخُذُهُ أَحَدٌ وَهُـوَ يَرَى أَنَّ اللهَ يَنْفَعُهُ بِه إِلاَّ نَفَعَهُ بِهِ.

This is untrue. I swear it by Allah. Every one who takes from this soil and believes that Almighty Allah will benefit him by it, will certainly find benefit.[194]

Shaykh al-Ṭūsī has reported on the authority of Zayd al-Shaḥḥām that Imam al-Ṣādiq (‘a) said:

وَلاَ تَأْخُذُوا مِنْ تُرْبَتِي شَيْئاً لِتَبَرَّكُـوا بِـهِ، فَـإِنَّ كُـلَّ تُرْبَـةٍ لَنَـا مُحَرَّمَـةٌ إِلاَّ تُرْبَةَ جَدِّيَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا الـسَّلاَمُ، فَـإِنَّ اللهَ عَـزَّ وَجَـلَّ جَعَلَهَـا شِفَاءً لِشِيعَتِنَا وَأَوْلِيَائِنَا.

Do not eat any amount of the soil of my grave for seeking blessing, because the soil of our graves is forbidden for eating except the soil of the grave of Ḥusayn ibn `Alī (‘a), my grandfather. Almighty Allah has made this soil carry remedy for our Shī`ah and loyalists.

See al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:414.

193- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:408, H. 1.

194- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:409, H. 2.

Verily, Almighty Allah has made the soil of Ḥusayn's tomb a remedy for all maladies and security against all feared matters. When you intend to use any amount of it, kiss it, pass it over both your eyes and the other body organs and then say the following:

اَللَّهُمَّ بِحَقِّ هَـذِهِ التُّرْبَـةِ وَبِحَـقِّ مَـنْ حَلَّ بِهَـا وَثَـوَىٰ فِيهَـا وَبِحـقِّ جَـدِّهِ وَاَبِيهِ وَاُمِّهِ وَاَخِيهِ وَالاَئِمَّةِ مِنْ وُلْدِهِ وَبِحَـقِّ الْمَلاَئِكَـةِ الْحَـافِّينَ بِـهِ إِلاَّ جَعَلْتَهَا شِفَاءً مِنْ كُلِّ دَاءٍ وَبُرْءاً مِنْ كُـلِّ مَـرَضٍ وَنَجَـاةً مِـنْ كُـلِّ آفَـةٍ وَحِرْزاً مِمَّا اَخَافُ وَاَحْذَرُ.

O Allah, for the sake of this dust, for the sake of him who resided in it and occupied it, for the sake of his grandfather, his father, his mother, his brother, and the Imams from his descendants (‘a), and for the sake of the angels who surround him, [I beseech You to] make it a remedy for all maladies, a cure for all diseases, a security against all epidemics, and a refuge against whatever I fear.

After that, one may use it.

Abū-Usāmah commented, “Since I have used it from early times, I have found it exactly as Imam al-Ṣādiq (‘a) had said. Since then, I have never faced any misfortune, thanks to Almighty Allah.”

It is also recommended to use rosaries whose beads are made of the clay of Imam al-Ḥusayn's tomb. One of the merits of such rosaries is that the reward of praising and glorifying Almighty Allah is recorded for one who carries such rosaries in the hand even if he is inattentive.

Muḥammad ibn `Abdullāh ibn Ja`far al-Ḥimyarī reports that he once wrote a letter to a Jurisprudent asking him whether it is or not permissible to use rosaries made of the clay of Imam al-Ḥusayn's tomb and whether there is a merit in doing so.

My letter, he said, was answered back as follows:

تُسَبِّحُ بِه، فَمَا فِي شَيْءٍ مِنَ السُّبَحِ أَفْضَلُ مِنْهُ، وَمِنْ فَضْلِه أَنَّ الْمُسَبِّحَ يَنْسَى التَّسْبِيحَ وَيُدِيرُ السُّبْحَةَ فَيُكْتَبُ لَهُ ذَلِكَ التَّسْبِيحُ.

You may use it (i.e. the clay) in making rosaries, for there are no rosaries better than those made of this clay. One of the merits of glorifying Almighty Allah using such rosaries is that when one, having such a rosary in the hand, omits uttering words of glorification, the reward of it is still recorded for him.[195]

Response of Prayers under his Dome

Another distinctive merit of Imam al-Ḥusayn's holy shrine is that all supplicatory prayers offered under the dome of this shrine will be responded.

In the word of Aḥmad ibn Fahad, it is reported that Almighty Allah has compensated Imam al-Ḥusayn (‘a) for his martyrdom with four characteristics:

(1) He has made the clay of his tomb a remedy for ailments

(2) He responds to all prayers offered under the dome of his tomb

(3) He made the other Holy Imams (‘a) descend from him

(4) He has determined the days during which his tomb is visited to be added to the lifespan of its pilgrims

Shu`ayb al-`Aqarqūfī has reported that he once asked Imam al-Ṣādiq (‘a) about the reward of visiting the tomb of Imam al-Ḥusayn (‘a), and he answered:

195- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:420, H. 1.

يَـا شُـعَيْبُ، مَـا صَـلَّى عِنْـدَهُ أَحَـدٌ وَدَعَـا دَعْـوَةً إِلاَّ اسْـتُجِيبَ عَاجِلَـةً وَآجِلَـةً... أَيْـسَرُ مَـا يُقَـالُ لِزَائِـرِ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ: قَدْ غُفِـرَ لَـكَ فَاسْتَأْنِفِ الْيَوْمَ عَمَلاً جَدِيداً.

O Shu`ayb, whoever offers a prayer at his tomb or supplicates, will certainly have his supplication responded sooner or later....The least thing said to a pilgrim of Imam al-Ḥusayn's tomb is the following: You are forgiven; therefore, make for yourself a new beginning on this day.[196]

Many other traditions have reported many rewards for those offering prayers and performing devotional acts at the tomb of Imam al-Ḥusayn (‘a).

Ja`far ibn Muḥammad ibn Ibrāhīm has reported Imam al-Bāqir (‘a) to have addressed the following words to someone:

مَا يَمْنَعُكَ إِذَا عَرَضَتْ لَكَ حَاجَـةٌ أَنْ تَأْتِيَ قَبْرَ الْحُسَيْنِ عَلَيْهِ الـسَّلاَمُ فَتُصَلِّي عِنْـدَهُ أَرْبَـعَ رَكَعَـات، ثُـمَّ تَـسْأَلُ حَاجَتَـكَ؟ فَـإِنَّ الـصَّلاَةَ الْمَفْرُوضَـةَ عِنْـدَهُ تَعْـدِلُ حِجَّـةً، وَالصَّلاَةُ النَّافِلَةُ عِنْدَهُ تَعْدِلُ عُمْرَةً.

What prevents you, when you need any of your requests to be granted, from coming to the tomb of Ḥusayn (‘a), offering a four-unit prayer there, and then imploring for what you need? Verily, an obligatory prayer that is performed there is equal to one Ḥajj Pilgrimage and a supererogatory prayer to one `Umrah.[197]

Abu'l-Numayr has reported Imam al-Bāqir (‘a) as saying:

إِنَّ وِلاَيَتَنَـا عُرِضَـتْ عَلَـى أَهْـلِ الأَمْـصَارِ فَلَـمْ يَقْبَلْهَـا قَبُـولَ أَهْـلِ

The (divinely designated) loyalty to our leadership was offered to the people of all countries, but none accepted it like the acceptance of the people of Kūfah.

196- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:422, H. 4.
197- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:406, H. 3.

الْكُوفَةِ شَيْءٌ، وَذَلِكَ أَنَّ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فِيهِ، وَإِنَّ إِلَى لُزْقَتِهِ لَقَبْراً آخَرَ، يَعْنِي قَبْرَ الْحُسَيْنِ عَلَيْهِ السَّلاَمُ، وَمَا مِنْ آتٍ أَتَاهُ يُصَلِّي عِنْدَهُ رَكْعَتَيْنِ أَوْ أَرْبَعاً ثُمَّ سَأَلَ اللهَ حَاجَتَهُ إِلاَّ قَضَاهَا لَهُ، وَإِنَّهُ لَيَحُفُّهُ كُلَّ يَوْمٍ أَلْفُ مَلَكٍ.

This is because the tomb of the Commander of the Faithful (‘a) lies there. Next to him, there is another tomb (that is the tomb of Imam al-Ḥusayn (‘a)). No visitor comes to that tomb, offers a two or four-unit prayer, and then prays to Almighty Allah to grant him his request but that He shall certainly grant him that request. Everyday, one thousand angels surround this tomb.[198]

Optionality of Performing the Prayers in Complete or Shortened Form

The holy shrine of Imam al-Ḥusayn (‘a) is one of the four places where it is optional to perform the obligatory prayers in complete or shortened form by travelers.[199] The other three places are the city of Makkah (or the Sacred Mosque specifically), the city of Madīnah (or the Holy Prophet's Mosque specifically), and the Kūfah Mosque. This verdict has been issued by a large number of scholars and well-qualified jurisprudents.[200]

In this connection, Ḥammād ibn `Īsā has reported Imam al-

198- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:406, H. 4.

199- One of the unanimously agreed upon laws of Islam is that a traveler, under certain circumstances, is required to perform the obligatory prayers in shortened (i.e. *qaṣr*) form; that is to lessen the four-unit prayer into two units. Exempted from this general law are the travelers to four defined places, one of which is the holy shrine of Imam Ḥusayn (‘a). [*Translator*]

200- See, for example, Sayyid Muḥsin al-Ḥakīm, *Minhāj al-Ṣāliḥīn* 1:361, Q. 71 and Sayyid Abu'l-Qāsim al-Khū'ī, *Minhāj al-Ṣāliḥīn* 1:255, Q. 952.

Ṣādiq (‘a) as saying:

مِنْ مَخْزُون عِلْمِ الله الإِتْمَامُ فِي أَرْبَعَةِ مَوَاطِنَ: حَرَمِ الله، وَحَرَمِ رَسُولِه صَلَّى اللهُ عَلَيْهِ وَآلِه، وَحَرَمِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ، وَحَرَمِ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِ السَّلاَمُ.

Of the collective knowledge of Almighty Allah it is revealed to perform the (obligatory) prayer in the complete form at four places; (1) the Sanctuary of Almighty Allah, (2) the Sanctuary of His Messenger (ṣ), (3) the Sanctuary of the Commander of the Faithful (‘a), and (4) the Sanctuary of Ḥusayn ibn `Alī (‘a).[201]

Similarly, Ziyād al-Qandī has reported Imam al-Riḍā (‘a) as saying to him:

يَا زِيَادُ، أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي وَأَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي؛ أَتِمَّ الصَّلاَةَ فِي الْحَرَمَيْنِ وَبِالْكُوفَةِ وَعِنْدَ قَبْرِ الْحُسَيْنِ.

O Ziyād, I love for you whatever I love for myself and I hate for you whatever I hate for myself. Perform the prayers in the complete form at the two Sanctuaries (of Makkah and Madīnah), in Kūfah, and at the tomb of Ḥusayn (‘a).[202]

201- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 5:543, H. 1.
202- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 5:546, H. 13.

OTHER MOSQUES AND HOLY PLACES

Jerusalem and the Furthest Mosque

The Furthest Mosque (*al-masjid al-aqṣā*) is the place to which the Holy Prophet (ṣ) was carried at night (during his Night Ascension to the heavens) and to which the Holy Qur'ān has referred to, saying:

Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the Furthest Mosque of which We have blessed the precincts so that We may show to him some of Our signs. Surely, He is the Hearing, the Seeing. (17:1)

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According to other traditions, the Furthest Mosque (of Jerusalem) was the place from which the Holy Prophet (ṣ) started his night ascension to the heavens.[203] At that place too, there is a famous rock known to be the very place of the Holy Prophet's ascension to the skies.

About the merit of this mosque, a famous tradition upon which all Muslims unanimously agree reports the following:

Luggage must not be packed except for travel to three mosques: the Sacred Mosque (of Makkah), the Prophet's Mosque, and the Furthest Mosque.[204]

لاَ تُشَدُّ الرِّحَالُ إلاَّ إلَى مَسَاجِدَ ثَلاَث: الْمَسْجِد الْحَرَام وَمَسْجِد النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآله وَالْمَسْجِد الأَقْصَى.

203- Al-Ḥuwayzī, *Tafsīr Nūr al-Thaqalayn* 3:103, H. 10 as quoted from `Alī ibn Ibrāhīm's famous book of *Tafsīr* (exegesis of the Holy Qur'ān).
204- *Ṣaḥīḥ al-Bukhārī* 2:56; *Ṣaḥīḥ Muslim* 4:126.

Traditions that are reported from the Ahl al-Bayt (‘a) confirm this distinctive feature. In this respect, Abū-Ḥamzah al-Thumālī has quoted Imam al-Bāqir (‘a) as saying:

الْمَسَاجِدُ الأَرْبَعَةُ الْمَسْجِدُ الْحَرَامُ، وَمَسْجِدُ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَمَسْجِدُ بَيْتِ الْمَقْدِسِ، وَمَسْجِدُ الْكُوفَةِ. الْفَرِيضَةُ فِيهَا تَعْدِلُ حَجَّةً، وَالنَّافِلَةُ فِيهَا تَعْدِلُ عُمْرَةً.

The most distinctive mosques are four: (1) the Sacred Mosque (of Makkah), (2) the Prophet’s Mosque, (3) the Mosque of Jerusalem, and (4) the Kūfah Mosque. An obligatory prayer performed at these mosques is equal (in reward) to one Ḥajj Pilgrimage and a supererogatory prayer to one `Umrah.[205]

Al-Sakūnī has reported Imam al-Ṣādiq (‘a) on the authority of his father on the authority of Imam `Alī (‘a) as saying:

صَلاَةٌ فِي بَيْتِ الْمَقْدِسِ تَعْدِلُ أَلْفَ صَلاَةٍ، وَصَلاَةٌ فِي الْمَسْجِدِ الأَعْظَمِ مِائَةُ صَلاَةٍ، وَصَلاَةٌ فِي مَسْجِدِ الْقَبِيلَةِ خَمْسٌ وَعِشْرُونَ صَلاَةً، وَصَلاَةٌ فِي مَسْجِدِ السُّوقِ إِثْنَتَا عَشْرَةَ صَلاَةً، وَصَلاَةُ الرَّجُلِ فِي بَيْتِهِ وَحْدَهُ صَلاَةٌ وَاحِدَةٌ.

One prayer offered at the mosque of Jerusalem is equal to one thousand prayers, one prayer at the Great Mosque is equal to one hundred, one prayer at the tribe mosque is equal to twenty-five, and one prayer at the mosque of the market is equal to twelve, while one prayer at one’s house alone is considered one only.[206]

The Khīf Mosque

Among the other holy places that are deemed sacred by

205- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:551, S. 64, H. 1.
206- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:551, S. 64, H. 2.

Muslims is the Khīf Mosque at Minā, which is the grand mosque there. A number of traditions from the Ahl al-Bayt (‘a) report the merits of this mosque, the merits of offering devotional acts therein, and the method of offering such acts.

Shaykh al-Kulaynī has reported through a valid chain of authority that Imam al-Ṣādiq (‘a) said:

صَلِّ فِي مَسْجِدِ الْخِيفِ وَهُوَ مَسْجِدُ مِنَى، وَمَكَانُ مَسْجِدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِه عَلَى عَهْدِه عِنْدَ الْمَنَارَةِ الَّتِي فِي وَسَطِ الْمَسْجِدِ، وَفَوْقَهَا إِلَى الْقِبْلَةِ نَحْواً مِنْ ثَلاَثِينَ ذِرَاعاً وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا وَخَلْفِهَا نَحْواً مِنْ ذَلِكَ. فَتَحَرَّ ذَلِكَ فَإِنِ اسْتَطَعْتَ أَنْ يَكُونَ مُصَلاَّكَ فِيهِ فَافْعَلْ؛ فَإِنَّهُ قَدْ صَلَّى فِيهِ أَلْفُ نَبِيٍّ، وَإِنَّمَا سُمِّيَ الْخِيفَ لأَنَّهُ مُرْتَفِعٌ عَنِ الْوَادِي، وَمَا ارْتَفَعَ عَنِ الْوَادِي سُمِّيَ خِيفاً.

Offer prayers at the Khīf Mosque, which is the mosque of Minā and the place of the Holy Prophet’s prostration, specifically near the column that is in the center of this mosque and about thirty cubits towards the kiblah direction and to its left, right, and back. Investigate this very place and make it your prayer-place, if possible, because one thousand prophets offered prayers here. This mosque has been called so because it is mounting up the valley, and every mounting place is called khīf.[207]

Other traditions have mentioned the merits of offering prayers and devotional acts at this mosque. Shaykh al-Ṣadūq, through a valid chain of authority, has reported Imam al-Bāqir (‘a) as saying:

مَنْ صَلَّى فِي مَسْجِدِ الْخِيفِ

Whoever offers one hundred units of prayers at the Khīf Mosque before he leaves it, his prayers will be

207- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 3:534, H. 1.

بمنَـى مائَـةَ رَكْعَـة قَبْـلَ أنْ يَخْـرُجَ مِنْـهُ عَـدَلَتْ عبَـادَةَ سَبْعينَ عَاماً، وَمَنْ سَبَّحَ اللهَ فيه مائَةَ تَسْبيحَة كُتبَ لَـهُ كَـأَجْرِ عِتْقِ رَقَبَة، وَمَـنْ هَلَّـلَ اللهَ فيـه مائَةَ تَهْليلَة عَدَلَتْ أَجْرَ إحْيَـاء نَسَمَة، وَمَنْ حَمدَ اللهَ فيه مائَـةَ تَحْميـدَة عَـدَلَتْ أَجْـرَ خَـرَاجِ الْعرَاقَيْنِ يَتَصَدَّقُ به فِي سَبيلِ اللهِ عَزَّ وَجَلَّ.

equal in reward to doing acts of worship for seventy years. Whoever glorifies Almighty Allah at this mosque one hundred times, will have the reward of manumitting a slave. Whoever professes Almighty Allah's being the One and Only God at this mosque one hundred times, his words will be equal to the reward of giving life to a human being. Whoever praises Almighty Allah one hundred times at this mosque, his doxology will be equal to the reward of giving as alms for Almighty Allah's sake the tributes of both Kūfah and Baṣrah in Iraq.[208]

Shaykh al-Kulaynī has also quoted Imam al-Ṣādiq (‘a) as saying:

صَلِّ سِتَّ رَكَعَات فِي مَسْجِد مِنَى فِي أَصْلِ الصَّوْمَعَة.

Offer six units of prayer at the center of the Minā Mosque.[209]

Burāthā Mosque

One of the famous mosques of Baghdad, the Burāthā Mosque is situated on the road between Baghdad and Kāẓimiyyah. In his book of *Mu`jam al-Buldān*, al-Ḥamawī, one of the historians of the fifth century, has referred to this mosque. Likewise, traditions reported from the Ahl al-Bayt (‘a) have referred to this mosque. Shaykh al-Qummī, in his book of *Mafātīḥ al-*

208- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:535, H. 1.
209- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:535, H. 2.

Jinān,[210] has also mentioned this mosque and its merits with some details.

Let us now cite a tradition that is reported by Shaykh al-Ṣadūq, in *man-lā-yaḥḍuruhu'l-faqīh* and Shaykh al-Ṭūsī, in *Tahdhīb al-Aḥkām*, on the authority of Jābir ibn `Abdullāh al-Anṣārī, the magnificent companion of the Holy Prophet (ṣ):

Upon his return from fighting the evil forces, Imam `Alī (ʻa) led about one hundred thousand men in a congregational prayer at Burāthā. Upon completion, a Christian man came out from his hermitage and asked about the commander-in-chief of our army. He was thus led to Imam `Alī (ʻa).

"Are you a prophet, sir?" asked the Christian.

"No, I am not," answered Imam `Alī (ʻa), "the prophet, who is my master, has died."

"So, you are a prophet's successor, are you not?" asked the man.

"Yes, I am," answered Imam `Alī (ʻa) and asked the man to sit with him, "Why have you asked these questions?" asked Imam `Alī (ʻa).

The man explained, "This hermitage was established here because of this place, which is Burāthā. In the divinely revealed books, I have read that no one except a prophet or a prophet's successor would lead such a group in a prayer at this place. I have just come to declare my conversion to Islam."

So, the man became a Muslim and accompanied us to Kūfah. On their way, Imam `Alī (ʻa) asked him, "Do you know who offered prayers at this place?"

"Jesus and his mother (ʻa) did," answered the man.

"May I tell you more," suggested Imam `Alī (ʻa).

"Yes, please," answered the man.

210- Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 488-490.

"The Friend of Allah (i.e. Prophet Abraham (ṣ)) also offered prayers at this place," informed Imam `Alī ('a).[211]

Imam al-Riḍā's Holy Shrine

About the merits, rewards, and significance of visiting the tomb of Imam `Alī ibn Mūsā al-Riḍā ('a) in the land of Khurāsān, many traditions have been reported in a supportive manner. Some of these have been previously cited in the discussion of pilgrimages to the Holy Imams ('a).

In addition to the merits and rewards of making pilgrimages to this place, many other traditions and texts have confirmed the sanctity of the blessed tomb. As has been previously cited, Imam al-Ṣādiq ('a) is reported to have said:

أَرْبَعُ بِقَاعٍ ضَجَّتْ إِلَى اللهِ أَيَّامَ الطُّوفَانِ: الْبَيْتُ الْمَعْمُورُ فَرَفَعَهُ اللهُ، وَالْغَرِيُّ وَكَرْبَلاءُ وَطُوسُ.

On the days of Noah's flood, four regions cried to Almighty Allah: the Much-Frequented House, which Almighty Allah thus raised, Gharī, Karbalā', and Ṭūs.[212]

Shaykh al-Ṣadūq, in his books of *man-lā-yaḥḍuruhu'l-faqīh*, *al-Majālis*, and *`Uyūn Akhbār al-Riḍā*, has reported through a valid chain of authority that al-Ḥasan ibn `Alī ibn Faḍḍāl quoted Imam al-Riḍā ('a) as saying:

إِنَّ بِخُرَاسَانَ لَبُقْعَةً يَأْتِي عَلَيْهَا زَمَانٌ تَصِيرُ مُخْتَلَفَ الْمَلائِكَةِ فَلا يَزَالُ فَوْجٌ يَنْزِلُ مِنَ السَّمَاءِ وَفَوْجٌ يَصْعَدُ إِلَى أَنْ يُنْفَخَ فِي الصُّورِ.

There is an area in Khurāsān where angels will come and go. All the time a group of angels will be landing there from the sky and another group will be departing from there to go to the heavens. This will continue forever until the Trumpet is sounded.

211- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 3:549, H. 1.
212- `Allāmah al-Majlisī, *Biḥār al-Anwār* 97:231, H. 22.

"Which area is this?" the Imam (‘a) was asked.

He answered:

هِيَ بِأَرْضِ طُوسَ فَهِيَ وَاللَّه رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّة مَنْ زَارَنِي فِي تِلْكَ الْبُقْعَة كَانَ كَمَنْ زَارَ رَسُولَ اللَّه صَلَّى اللهُ عَلَيْه وَآله وَكَتَبَ اللَّهُ تَبَارَكَ وَتَعَالَى لَهُ ثَوَابَ أَلْف حَجَّة مَبْرُورَة وَأَلْف عُمْرَة مَقْبُولَة وَكُنْتُ أَنَا وَآبَائِي شُفَعَاءَهُ يَوْمَ الْقِيَامَة.

It is in the land of Ṭūs and it is, by Allah, a garden of Paradise. Whoever visits me in this area will be as if he has visited the Messenger of Allah (ṣ) and Almighty Allah will record for him the rewards of one thousand Ḥajj Pilgrimages, one thousand `Umrahs, and my fathers and I will be his intercessors on the Resurrection Day.[213]

Al-Ṣaqr ibn Dalaf has reported that he heard `Alī ibn Muḥammad ibn `Alī al-Riḍā (i.e. Imam al-Hādī (‘a)) saying:

مَنْ كَانَتْ لَهُ إِلَى الله حَاجَةٌ فَلْيَزُرْ قَبْرَ جَدِّيَ الرِّضَا عَلَيْه السَّلاَمُ بِطُوسَ وَهُوَ عَلَى غُسْلٍ، وَلْيُصَلِّ عِنْدَ رَأْسِه رَكْعَتَيْنِ، وَلْيَسْأَل الله تَعَالَى حَاجَتَهُ فِي قُنُوته، فَإِنَّهُ يَسْتَجِيبُ لَهُ مَا لَمْ يَسْأَلْ مَأْثَماً أَوْ قَطِيعَةَ رَحِمٍ. إِنَّ مَوْضِعَ قَبْرِه لَبُقْعَةٌ مِنْ بِقَاعِ الْجَنَّة لاَ يَزُورُهَا مُؤْمِنٌ إِلاَّ أَعْتَقَهُ اللهُ

Whoever has a request to be granted by Almighty Allah should visit the tomb of al-Riḍā (‘a), my grandfather, in Ṭūs after performing the ritual bath. He should then offer a two-unit prayer at the side of the Imam's head and ask Almighty Allah to grant him his request in the ritual supplication of that prayer (i.e. qunūt). If he does all that, his request will certainly be granted unless he has asked for a sin or a matter that leads to cutting off of family ties. Verily, the place of his tomb is an area of Paradise. Any

213- Al-Ḥurr al-`Amilī, *Wasā'il al-Shī`ah* 10:445, H. 4.

believer that visits it will be released by Almighty Allah from Hellfire and allowed into the Abode of Settlement.[214]

تَعَـالَى مِـنَ النَّـارِ وَأَدْخَلَـهُ دَارَ الْقَرَارِ.

Qum: the Tomb of Lady Fāṭimah the Daughter of Imam al-Kāẓim (‘a)

In the sight of the Ahl al-Bayt (‘a), the city of Qum has a special significance and a vital role in the history and life of the virtuous community. In its cultural aspect, this city seems to occupy the second place after the city of Kūfah because it has been joined with this city in many traditions.[215] As for the scholastic aspect of Shī`ism, the

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214- Al-Ḥurr al-`Amilī, *Wasā’il al-Shī`ah* 10:446, H. 2.

215- Muḥammad ibn Sahl ibn Alyasa` has reported Imam al-Ṣādiq (‘a) as saying:

When security is lacking and people ride on their horses and isolate themselves from women and perfume, flee from their vicinity.

إِذَا فُقِدَ الأَمْنُ مِنَ الْعِبَادِ وَرَكِبَ النَّاسُ عَلَى الْخُيُولِ وَاعْتَزَلُوا النِّسَاءَ وَالطِّيبَ فَالْهَرَبَ الْهَرَبَ عَنْ جِوَارِهِمْ.

“May Allah accept me as ransom for you,” said the reporter, “Where should we flee to?”

The Imam (‘a) answered:

Flee to Kūfah and its districts or Qum and its outskirts, for tribulation shall be repelled from these two cities.

إِلَى الْكُوفَةِ وَنَوَاحِيهَا أَوْ إِلَى قُمَّ وَحَوَالَيْهَا فَإِنَّ الْبَلاَءَ مَدْفُوعٌ عَنْهُمَا.

`Allāmah al-Majlisī, *Biḥār al-Anwār* 57:214, H. 29.

Imam al-Ṣādiq (‘a) is also reported to have said:

The people of Khurāsān are our signs, the people of Qum our supporters, the people of Kūfah our pillars, and the people of Iraq are from us and we are from them.

أَهْلُ خُرَاسَانَ أَعْلاَمُنَا، وَأَهْلُ قُمَّ أَنْصَارُنَا، وَأَهْلُ الْكُوفَةِ أَوْتَادُنَا ، وَأَهْلُ هَذَا السَّوَادِ مِنَّا وَنَحْنُ مِنْهُمْ.

⇨

religious school of Qum is seen as an extension of the religious school of Kūfah and the second educational site that comes after it. From the city of Kūfah, people from the Ash`ar Tribe migrated to Qum and scholars of the virtuous community arrived successively in this city down the ages. Some texts predict that this city would play a major role in the life of the virtuous community.[1]

`Allāmah al-Majlisī, *Biḥār al-Anwār* 57:214, H. 30.

Imam al-Kāẓim (‘a) is also reported to have said:

قُمٌّ عُشٌّ آلِ مُحَمَّدٍ وَمَأْوَى شِيعَتِهِمْ، وَلَكِنْ سَيَهْلِكُ جَمَاعَةٌ مِنْ شَبَابِهِمْ بِمَعْصِيَةِ آبَاءِهِمْ وَالإِسْتِخْفَافِ وَالسُّخْرِيَةِ بِكُبَرَاءِهِمْ وَمَشَايِخِهِمْ، وَمَعَ ذَلِكَ يَدْفَعُ اللهُ عَنْهُمْ شَرَّ الأَعَادِي وَكُلَّ سُوءٍ.

Qum is the refuge of Muḥammad’s Household (ṣ) and the shelter of their partisans (i.e. Shī`ah). However, a group of their youths will be annihilated for disobedience of their fathers and the belittling and mocking of their grand personalities and chiefs. Otherwise, Almighty Allah will ward off from them their enemies and every misfortune.

`Allāmah al-Majlisī, *Biḥār al-Anwār* 57:214, H. 31.

1- About the history of the city of Qum, Imam al-Ṣādiq (‘a), having mentioned the city of Kūfah, said:

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This prediction has come true due to the harsh circumstances encountered by the religious school of Najaf in this age and the great favor of Almighty Allah endowed upon Iran where the government of Islam was established under the leadership of the religious leader, Imām Khumaynī, and the active contribution of the religious school of Qum towards this great achievement.

سَتَخْلُو كُوفَةُ منَ الْمُؤْمنينَ وَيَأْزَرُ عَنْهَا الْعلْمُ كَمَا تَأْزَرُ الْحَيَّةُ في جُحْرِهَا، ثُمَّ يَظْهَرُ الْعلْمُ ببَلْدَة يُقَالُ لَهَا قُمّ، وَتَصيرُ مَعْدناً للْعلْمِ وَالْفَضْلِ حَتَّى لاَ يَبْقَى في الأَرْضِ مُسْتَضْعَفٌ في الدِّينِ حَتَّى الْمُخَدَّرَات في الْحجَال، وَذَلكَ عنْدَ قُرْب ظُهُور قَائمنَا، فَيَجْعَلُ اللهُ قُمَّ وَأَهْلَهُ قَائمَيْنِ مَقَامِ الْحُجَّة، وَلَوْلاَ ذَلكَ لَسَاخَت الأَرْضُ بأَهْلهَا وَلَمْ يَبْقَ في الأَرْضِ حُجَّةٌ، فَيَفيضُ الْعلْمُ منْهُ إلَى سَائرِ الْبلاَد في الْمَشْرق وَالْمَغْرب، فَيتمُّ حُجَّةُ اللهِ عَلَى الْخَلْق حَتَّى لاَ يَبْقَى أَحَدٌ عَلَى الأَرْضِ لَمْ يُبَلَّغْ إلَيْه الدِّينُ وَالْعلْمُ، ثُمَّ يَظْهَرُ الْقَائمُ وَيَصيرُ سَبَباً لنقْمَة اللهِ وَسَخَطه عَلَى الْعبَاد، لأَنَّ اللهَ لاَ يَنْتَقمُ منَ الْعبَاد إلاَّ بَعْدَ إنْكَارهمْ حُجَّتَهُ.

Kūfah will be empty of true believers, and knowledge will leave this city as a snake leaves its hole. Then, knowledge will emerge in a town called Qum, which will then become the center of knowledge and superiority until there will remain there no single individual, even women in their boudoirs, uneducated in religious knowledge. That will be at a time close to the advent of our Rising Imam (i.e. al-Mahdī). Hence, Almighty Allah will make the city of Qum and its inhabitants take the place of His Proof, the Imam. Without this, the earth would certainly sink with its people and there would not be anyone playing the role of Allah's proof on earth. Knowledge will then spout forth from this city to the peoples in the west and the east of the earth and none will remain too remote to receive the knowledge of the religion. Then, the Rising Imam will become the cause of Almighty Allah's chastisement and wrath on the [disobedient] creatures. This is because Almighty Allah does not chastise any people except after they deny His argument against them.

`Allāmah al-Majlisī, *Biḥār al-Anwār* 57:214, H. 31.

As a result, a vital development in the religious school of Qum as well as its role and status took place.

The existence of the tomb of Lady Fāṭimah al-Ma`ṣūmah the daughter of Imam Mūsā al-Kāẓim (‘a) in the city of Qum has been significant in the development and growth of the educational and religious state of this city. In addition, traditions reported from Imam al-Riḍā (‘a) about the merits of visiting the tomb of this lady are considered another factor in the development of religious studies in this city, being the center of an important class of narrators during certain stages of the history of Shī`ism.

In the previous discussion of the pilgrimages to the tombs of the Holy Imams (‘a) and their descendants, we have referred to the recommendation of visiting the tomb of this lady, considering this tomb to be one of the most important and famous tombs of the Holy Imams’ (‘a) descendants.[1]

1- Refer to Shaykh `Abbās al-Qummī, *Mafātīḥ al-Jinān*, pp. 562. The following traditions are quoted from this book:
Shaykh al-Ṣadūq, through a seemingly authentic series of narrators, has reported Sa`d ibn Sa`d to have asked Imam al-Riḍā (‘a) about Fāṭimah, his sister and the daughter of Imam Mūsā ibn Ja`far (‘a). Imam al-Riḍā, peace be upon him, answered:
مَنْ زَارَهَا فَلَهُ الْجَنَّةُ. Whoever visits her (tomb) will be awarded Paradise.
Through another valid series of narrators, Shaykh al-Ṣadūq reports Imam Muḥammad al-Jawād ibn al-Riḍā (‘a), as saying:
مَنْ زَارَ قَبْرَ عَمَّتِي بِقُمٍّ فَلَهُ الْجَنَّةُ. Whoever visits the tomb of my paternal aunt in Qum will be awarded Paradise.
`Allāmah al-Majlisī has reported from some books of formulas of *Ziyārah* that `Alī ibn Ibrāhīm reported on the authority of his father that Imam al-Riḍā (‘a) said to Sa`d al-Ash`arī al-Qummī:
“O Sa`d, we have a tomb in your city.”
“May Allah accept me as ransom for you!” answered Sa`d, “Do ⇨

you mean the tomb of Fāṭimah the daughter of Mūsā ibn Ja`far (‘a)?” The Imam answered in the affirmative and added:

Whoever visits her with full recognition of her standing will be awarded Paradise…

مَنْ زَارَهَا عَارِفاً بِحَقِّهَا فَلَهُ الْجَنَّةُ.